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Chronicle

Austria.—General attention has been called to the almost unexampled rapidity with which the \$25,000,000 Austrian loan was in a few minutes over-subscribed by

Is Austria Improving?

American financiers. Naturally this leads to the conclusion: "If shrewd American financiers trust Austria so confidently, it must, to say the least, be in a tolerably good condition and likely to improve before long." To this Austrians will reply that it is quite true that Austria, as a nation, is improving, but individuals do not experience much of that improvement in their own daily lives. After the Austrian currency had been stabilized at Zürich, there was good hope for better times, since the prices for the necessities of life diminished slowly but steadily. This condition, however, did not last long. Towards the end of the winter prices, especially for food-stuffs, began to rise again and now they are even higher than in the autumn. Articles of food bought in Austria are dearer than in most other countries, so that people who are able to pay for a long journey are preparing for a summer holiday abroad, in Italy or Germany, where they can live more cheaply than at home.

Before the stabilization of the krone, there was the

institution of the "index regulation" of wages. It did not help to keep wages on a level with prices, as it always came too late, yet it was of considerable advantage. But now the State is no longer able to raise the salaries of its employees according to the "index." So the earnings of most people, especially those who have a family to keep, are quite insufficient. This is true not of the middle classes only, who were always in a bad way, but also of the laborers, who in war time and shortly after had more adequate wages than now.

Another reason why native Austrians cannot realize the improvement of the situation in spite of the Austrian loan, is the fact that the consequences of years of suffering are now making themselves felt as never before. Thus the struggle against tuberculosis presents a serious problem. Owing to the last few years of underfeeding, overwork and continual worry thousands are threatened with this malady. As long as the strain lasted they did not break down, but its effects are felt now. Among public teachers fifty per cent suffer from a serious affection of the lungs, which is an incipient form of tuberculosis, curable only if properly treated. The patients need country air, good and plentiful food, perfect rest for about three or four months. Yet it is quite impossible to give half the teachers leave for so long a time. Of course the disease is spreading amongst other classes of the population in about the same proportion. All Austrian women's associations, no matter to what political party they belong, have joined for the struggle against tuberculosis. The Catholic Women's Association works in the country, the Socialist Women's Associations in the centers of industry, the Nationalist Women's Circles in the other cities. There never was such cooperation among them as now in the face of the terrible common enemy. A new hospital was recently inaugurated in the suburbs of Vienna and furnished in the most approved fashion. Austrians would have been too poor for such an undertaking, but help was given by foreign friends, especially by the women of Denmark and Finland. An Austrian correspondent writes to us:

Very few of our women are able now to give gratuitous work to any good cause. That is why noble purposes, such as the hospital undertaking, meet with great difficulties. All those who unite to help are in the greatest need themselves and have very little time and strength to give to the public woe. "We are like swimmers on the high sea," one of these women said the other day. "We just manage to keep our heads above water. From time to time we see another swimmer but are in most cases quite

unable to come to his help." Any woman who ever had the experience of conducting her household besides fulfilling the duties of a profession will understand this. We are very tired in Austria. A feeling of weariness is for most of us the most prominent feature of our life. We have struggled too long and too hard and we are compelled still to struggle on.

There are of course the rich who do not feel the hardships of the time. Motorcars of the most modern type can be seen on the Ringstrasse, and the police report that gambling has become a passion in many private circles. Yet the best men and women, those who are the marrow of their country, who do the work of their epoch and who alone are able to prepare a decent future for Austria, are suffering from want and difficulty.

Belgium.—The controversy over the project to make Ghent University a Flemish language institution has culminated in the resignation of the Belgian cabinet. The

*Cabinet
Resigns*

vote of the Chamber of Deputies, last year, in favor of the proposition, was followed by a spirit of unrest among the students of the University. Several persons were injured in street disturbances, and it became necessary to undertake special protection for Flemish deputies and their homes. Those who were opposed to the measure maintained that it was a part of the program of Flemish extremists and threatened the unity of Belgium. Debates upon the matter in Parliament grew into a controversy, long and hot. The Chamber approving the Flemish language and the Senate opposing it, each vehemently arguing for its own stand, the impossibility of arriving at a unanimous conclusion was made apparent. When, then, on June 14, Baron Charles de Broqueville introduced a resolution for the use of the two languages, French and Flemish, side by side, in the University, only to have it rejected by the Senate, the Cabinet decided to resign. The resignation of the Cabinet was accepted by the King. The retiring Cabinet was formed in December, 1921, with George Theunis as Premier, and succeeded the Ministry headed by H. Carton de Wiart. The fall of the Belgian Cabinet comes at an unfortunate moment. M. Theunis had been a leading figure in the various conferences dealing with the reparations question and was earnest in his efforts to conciliate the French and British viewpoints. To all appearances, however, the question upon which he is retiring is a purely domestic one.

Bulgaria.—On June 15 the deposed Premier Alexander Stamboulisky was shot near his native town of Slavicvitza. Fleeing from the revolutionists he was finally cap-

*Stamboulisky
Slain*

tured by the pursuing troops, and during a short fusillade that ensued when a band of peasants sought to rescue him he was slain. Stamboulisky was looked upon as a staunch friend of the Entente. He had threatened King Ferdinand with disastrous consequences when the latter

entered the war, and it was under his regime that the Allies recently reduced the Bulgarian war indemnities from \$450,000,000 to \$100,000,000, with an obligation of paying no more than \$17,000,000 during the next ten years. He was forty-four years of age, entirely self-educated, and attributed all his success to the assistance given him by his wife, a school teacher. Rugged, a giant in frame, fearless and of a keen mind, he had all the qualities that go to make up the popular dictator. His life was constantly in danger, and only a few days before his violent deposition and death he declared: "If any one of the Opposition lays hands on my body, Sofia and the other cities of Bulgaria will go to the cemetery, and the streets of Sofia will run with blood."

Germany.—"Our house is burning," were the words of Finance Minister Hermes in the Reichstag last Thursday in reference to the financial disaster which has be-

*Pessimism,
Bolshevism,
Starvation.*

fallen the country. Pessimism never settled thicker upon the country than when on that day the paper mark touched 112,000 to the dollar. The official rate was 108,000. Men bitterly realized that the dreaded catastrophe had now taken place and were gloomily predicting further developments. "Bolshevism in Germany before next winter is over," was the remark heard on every hand. There was pandemonium on the Bourse, with everyone struggling to rid himself of his worthless currency, even as an exchange for doubtful securities. Not the least disquieting sign was the Reichsbank statement published that same day and indicating that for the preceding week 745 billion marks in new paper money had to be put into circulation. The total amount of paper marks now in circulation is well over nine trillions. The figures baffle comprehension. A wireless to the New York *Times* states that as one of the measures to stave off the threatening outbreak of Bolshevism the Centrist and Socialist members of the National Economic Committee of the Reichstag have expressed themselves in favor of a new levy of a compulsory loan, at 600 per cent of the previous assessment, the proceeds to be devoted to cheapening the price of bread for the masses. Finance Minister Hermes has figured that at least 7,000,000 Germans must be supplied with bread at a cost so nominal that it will amount to a free dole. It is estimated that at the present rate 2,500 billion paper marks will be needed to keep the people from starvation during the coming year by this practically "free bread."

Mexico.—The Government of this distressful country still continues its foolish policy of persecuting the Church. Durango is the latest State to promulgate an anti-religious law which reads as follows:

*Anti-Christ
Again*

The legislature of the State of Durango in the name of the people decrees:
Art. 1.—In accordance with Section VII of Article 130 of the

general Constitution of the republic, it is hereby ordered that the maximum number of clergymen in this State officiating in any religious Faith shall not exceed twenty-five.

Art. 2.—The executive power of the State, in accordance with the regulations that will be issued, shall deliver to each of the twenty-five ministers authorized for each Faith, their respective authorizations, without which no clergyman of any Faith may officiate.

Art. 3.—Any minister officiating without the authorization to which the foregoing article refers shall be punished under the penalty fixed by Article 869 of the State penal code.

Art. 4.—The president of the board of aldermen and borough presidents shall require of the ministers of the various faiths the presentation of their authorizations when they are doubtful if any person who performs an act of religious worship has the authorization to exercise acts of worship under the requirements of Article 2.

Art. 5.—Public authority is hereby granted to denounce trespassers under this law.

Art. 6.—The executive power of the State, in accordance with Section 2, Article XVIII of the State Constitution, shall issue the necessary regulations for the enforcement of this law.

On the publication of this vicious document the Archbishop of Durango issued this protest:

The Mexican Church, at the present moment, is set as a mark for the fury of the powers of darkness. Everything seems to be conspiring against the Catholics. Hostile propaganda is made by the Protestants and the Freemasons through the newspapers. The activities displayed by them are so notorious that it would be useless to refer to them in detail. The conditions surrounding our parish rectors become more and more difficult. They are harassed because on some occasions they have expounded the Catholic doctrine and have condemned some abuses, which they cannot tolerate.

The Church has been deprived of a large number of buildings that had been devoted to the education of the Catholic youth. In some of the States the schools supported by Catholics have been submitted to oppressive supervision that is almost inconceivable. It would be useless to proceed to describe the conditions in which the Church in Mexico finds itself today, because it is well known, not only in Mexico, but in foreign lands.

To this general condition there has just been added to our beloved diocese a new test, the law just published, according to which the number of priests in this entire State will be reduced to twenty-five. Moreover, they must have a special authorization to be able to perform their ministry, and they will be severely punished if they perform any act of worship without such authorization. And, further, authority is given for the public denouncement of any priest who may trespass this law. This law could not be more unjust to the Church. Its organization, its rights and its spiritual object are infringed and its lawful prelates are deprived of their right to govern it. Actually, any priest who asked for authority under this law would be free of his obedience to his prelate and would submit himself to civil officials. The State would not investigate the person who might ask for authorization, and, in such a case, anyone could claim to be a priest.

The scope of this law is extraordinary and we dare say to the State authorities that they have not fully considered its consequences. We cannot suppose that all its results were duly weighed, because in such case we would be forced to see a terrible spirit of sectarianism in those who are obliged to respect the rights of every citizen and protect social order as it exists in our country.

From the moment that we knew of the existence of this law we have been considering very carefully the duties that lay upon us as the Bishop of the Durango diocese. We have the determination to obey the orders of the lawful authorities in all that

is not contrary to the rights of the Church Divinely established by Christ, Our Lord. We recognize that civil authority within its radius of action is supreme, but following the example of the Apostles we will obey first God and then men; and never will we give our approval to any law that offends the sacred rights of the Church.

The publication of this law has imposed upon us the necessity to protest against it and to forbid the performance of their ministry to all our priests in the event it should be thus regulated. Desiring to avoid all the deplorable consequences of the publication of this law, we very respectfully directed a letter to the Governor impressing on his mind that it would be illicit for us to yield to it and that the order in our State should necessarily be altered.

We renew our protests against this law and we declare that, forced by our conscience and by our pastoral duties, we will take all measures that we are obligated to pursue, and promulgate these orders that as Bishop we know are necessary. Of course, there is not on our part any desire to put any difficulties in the way of the Government; on the contrary, inspired by the best intentions, we are hoping that our rulers will take into consideration the rights of the people and those of the Church in order that we may all work together to establish real peace in the Fatherland.

Rome.—The elevation of Cardinal Locatelli, Nuncio at Lisbon, to the Sacred College of Cardinals has made necessary some changes in the diplomatic service of the

Vatican Appointments

The Cardinal who retires from the Nunciature of Lisbon now becomes Cardinal in Curia, his place in Lisbon being taken by the Brussels Nuncio Mgr. Nicotra. To the post left vacant by Mgr. Nicotra, Mgr. Micara has been named. He is one of the younger of the Vatican diplomats and his valuable services as Papal Nuncio at Prague, combined as it was with rare skill in successfully filling his office at a time when the position of the Church has been extremely difficult because of the proposed separation of Church and State in the Republic, make his loss keenly felt by the Czechs. He goes to Belgium not as an entire stranger, having been in that country upon diplomatic service during the war. Mgr. Marmaggi, who represented the Apostolic See at the Rumanian capital goes to Prague succeeding Mgr. Micara there; and Mgr. Dolci, who so successfully acted as Apostolic Delegate at Constantinople during the trying times of the war will succeed Mgr. Marmaggi in Rumania, and will there have field for the display of all the courage and patience that he can command.

The Ruhr.—Voices are not wanting in both France and Germany earnestly urging a reconciliation between the two countries. The *Living Age* quotes the Berlin

Towards a Franco-German Reconciliation

publicist, Arnold Rechberg, who writes in the *Vienna Neue Freie Presse* that since the occupation of the Ruhr "the interests of both nations are driving them with mathematical certainty towards a common meeting ground and a common understanding." It then gives in full two articles, one from France, the other from Germany, in-

sisting upon the necessity of coming to such an understanding. The first is by Jacques Rivière, the editor of *La Nouvelle Revue Française*, who after his capture in the battle of Lorraine, spent three years in a German prison, and who in 1920 was granted *La Bourse General Pershing*. He finds no fault with the French invasion as such, and praises the cherishing of ulterior designs, but he finds the Versailles Treaty at fault in pretending to base Germany's obligations upon a recognition of moral delinquency, of which Germans were not conscious, and in representing the demands made on the vanquished as reparations for injury sustained. There is only one hope of peace and security for France, he argues, and that is an economic alliance between France and Germany. The expansion of Germany is not to be impeded, but instead to be identified with that of France. His conclusion is worth quoting:

We have clinched with an opponent larger, stronger, more vigorous, more fecund than we are. Any policy that seeks to impose, willy nilly, for all time, our own superiority, no matter how successful it may be for the moment, will prove in the long run utopian and disastrous. The only intelligent, far-sighted, really shrewd policy, which will truly lead to peace and guarantee the future of France, the only policy that is worthy of the memory of our dead—to which we have so often appealed to justify the worst of follies—is a policy that strives to utilize our temporary advantage to win us a permanent advantage. That is only possible by converting our present military superiority into an economic asset, or better said, by creating an economic asset for our enemy that will attach him to us and will substitute for his debt to us community of interest with us.

The same conclusion is presented in the article by the Freiburg University professor of economics, G. von Schulze-Gaevernitz, who holds in the *Frankfurter-Zeitung* that sooner or later the French people are sure to say to their leaders: "Will not our prosperity, our wealth and national strength be better consulted by an economic alliance with Germany than by an attempt to destroy her?"

An actual face-to-face conference of responsible French, English and Belgian representatives has not eventuated since the delivery of the latest note of Germany to France.

The French Attitude

Instead, there has been much discussion of the note, and a somewhat voluminous series of conversations and exchange of notes upon the subject. Great Britain moves with her usual caution. France waited eagerly to hear from Great Britain in reply to Premier Poincaré's direct question as to the passive resistance in the Ruhr. Poincaré now expresses himself in opposition to the very term "passive resistance," for he regards the Ruhr resistance as active; actuated, that is, by Berlin. Great Britain replies in the form of a questionnaire from Premier Baldwin. This questionnaire asks M. Poincaré: (1) How he conceives German resistance in the Ruhr could be stopped by Berlin? (2) Just what is meant by continued occupation of the Ruhr? (3) What is France's

minimum reparations demand? (4) What guarantees for payment does France ask? It is seen that France's questions of last week are met by counter-questions from England. Delay is thus prolonged, but the press, generally, sees in the delay hopes of British and French union on the question of reparations. Premier Poincaré framed a secret reply to Premier Baldwin, and despatched it to Brussels for approval by the Belgian Government, at the time that Premier Theunis and his cabinet were quitting office, thus putting a further halt to the issue. Though Poincaré's reply to Baldwin's questionnaire is an official secret, its contents are described by the *New York Times*:

It is well understood that in reply to the first question Poincaré answered that Berlin could rescind its orders of January 11 against deliveries in kind being made while the Ruhr was occupied; could cease paying wages to German railway and other idle workers, and could cease threatening with imprisonment Germans who work for the French and Belgian occupying authorities.

In response to the second question it is understood M. Poincaré answered that France had not intended a military occupation of the Ruhr, but had intended a civilian occupation, with customs authorities and mine officials to insure collecting imposts and delivering coal; that France had been forced to extend the military occupation by German resistance; that as soon as the reasons for military occupation were removed—that is, when the Germans consented to deliver coal and run the Ruhr factories, permitting the collection of taxes—the military occupation would be reduced to the number of soldiers needed to protect the officials in their duties.

With regard to France's minimum demand there is reason to believe M. Poincaré wrote that France insisted on 26,000,000,000 gold marks to pay for reconstruction, this amount being her 52 per cent share of the 50,000,000,000 gold marks demanded in the January plan, leaving it to the other Allies to demand or forego their part of the \$50,000,000,000. As for the rest, M. Poincaré stands on the position that France will demand payment from Germany in proportion as England and America force her to pay her indebtedness to them.

In reply to the fourth question M. Poincaré is said to have repeated his conditions of January, namely, that the Germans should allow the Allies to collect customs duties and should hand over to the Allies a 25 per cent share of German big industry.

This reply of Poincaré makes evident a slight shifting of opinion on France's part. Her stubborn opposition to any discussion before the Ruhr question was definitely settled, now gives way a little. All this exchange of notes which at first was looked upon as unsatisfactory and not to be engaged in, once actually launched, met favor, and drew from the Paris *Temps* which had but recently violently argued that there was nothing to discuss with London until the Germans surrendered in the Ruhr dispute, the two pertinent questions: "Is it really necessary that allied interchanges of reparations be confined to notes?" and "Is it really the best way to negotiate, this writing of memorandums?" Though France still holds to the proposition that German resistance in the Ruhr must cease and that France must still occupy the Ruhr for some time to come, there is an indication in the trend of affairs, that the question of the necessity of agreement among the Allies is assuming major importance.

Moral Aspects of Psychotherapeutics

III.

CHARLES BRUEHL, D.D.

FOR the treatment of physical ills this rule may be formulated: under all circumstances the moral nature of man must be respected. Nothing can be sanctioned that does violence to the spiritual and moral self of man. Even if successful in a physical way, any other procedure involves the loss of higher values that are even more precious than mere animal well-being. But it has been observed that every injury to the spiritual and moral side of man results also in harm to his physical health.

It is important that any system of healing begin with a right perception of the nature of man; for basic doctrinal errors are likely to lead also to wrong methods. This is quite apparent in the Freudian system of psychoanalysis. Its general teaching concerning human nature has culminated in a method of treatment that abounds in the most revolting and disgusting features and that is calculated to produce untold harm.

The prime contention of the psychoanalyst is that man in all his activities is dominated by unconscious sexual motives and that every mental disorder may be traced to some unpleasant sexual experience. Against this etiology of mental disturbances a serious and energetic protest must be raised. Though the sex factor plays a very large part in life and undoubtedly works tremendous havoc, yet it does not loom so overshadowingly big as the Freudians see it. This false emphasis on sex makes the Freudian seek everywhere for what he calls sex insults by which, according to his theory, the mental equilibrium has been upset. The patient is subjected to a scrutiny that is decidedly of a nature to produce an emotional shock of most disastrous consequences. This probing into the past in order to discover forgotten sexual experiences may very easily result in morbidity and perversion. It may sow the seeds of an exaggerated sex interest in the mind that up to then has been singularly free from such pre-occupation. That, however, taken by itself would be an evil of such proportion as to offset any seeming gain in bodily health. Dr. G. Matheson Cullen severely condemns the psychoanalytic method. "This, then," he says, "is the method proposed by psychonalysis for the cure of disease. Cure, indeed, may be effected in certain cases; but it can only be by fixing a permanent moral obliquity in the mind." To purchase surcease of suffering at the price of moral perversion is paying too high a price.

The psychiatrist must emancipate himself from the sex obsession or he will do far more harm than good to his

patients. He must not begin his analysis with the unwarranted preconception that at all events a past sex experience must be found to account for the existing disorder. Other things may have gone awry, since there are various impulses and instincts in man that may be deflected from their normal function and thus cause some derangement in the mind. By his persistence in looking for a sex trauma he may actually miss the real source of trouble and leave the patient uncured, but spiritually and morally warped. This danger is very great, particularly when we consider the uncanny power of suggestion which an investigation of that kind must exercise over the mind. It cannot but fill both the mind of the analyst and the patient with an atmosphere of high sexual tension.

A patient should resent the imputation that his trouble is caused by some infantile sexual perversion, when it is made on general principles without any further knowledge of his particular case. Before he makes the disclosures that are exacted on that unspeakable supposition he should consult some friend of mature judgment, sympathetic nature and ample experience. The sordid memories of the past should not be stirred up except where it is really necessary. Moral theologians, for that reason, discourage frequent general confessions, since with the memory of past lapses, are not rarely revived old temptations to embarrass the penitent. The psychoanalyst at least ought to exercise the same moderation and restraint and not extort confessions unless there is a compelling necessity. In these matters great reserve is required. The psychoanalyst must cease to look upon man through the colored glasses of his sex obsession and learn to realize that there are other stirring and absorbing interests in life. Dreads and phobias and automatic reactions may arise from severe shocks that have come to basic instincts other than the sex instinct. The instinct of self-preservation may thus unconsciously react by some compulsion or phobia. To look for a sexual cause in all mental disorders means to put a wrong construction on human nature; it misleads the physician and exposes the patient to the dangers of moral perversion. The exclusive and stubborn search for sex insults, as they are called, in all cases of psychic derangement is not in accord with science; it is derogatory to the dignity of man; it is humiliating, offensive and injurious to the patient, and from a moral point of view, merits severe censure.

Often cures are effected in mental diseases by appropriate suggestions made either in a waking or hypnotic state. This matter is not without its ethical implica-

tions. It stands to reason that suggestions must be made with great caution and a careful weighing of all circumstances lest they produce unlooked for consequences in future years. But especially we must insist on this point, that all suggestions implanted in the mind of the patient be thoroughly in harmony with the moral law and religious truth; for otherwise they will be to the unfortunate patient a source of harrowing annoyance and produce in his soul torturing and agonizing conflicts. There is grave danger that this rule will not be observed if the physician is not in sympathy with the moral and religious convictions of his patient. Where, however, the treatment must be committed to one who is entirely out of tune with the ethical and religious ideals of the patient, great vigilance to prevent possible abuses along the line mentioned, is justified.

The real cure does not take place until after a long and elaborate process of what is termed reeducation, that is a general and comprehensive readjustment of the patient's mental life to the facts and exigencies of reality. Now, reeducation as well as education are realms that abut with many sides on ethical and religious territory. In fact, they may well be regarded as provinces belonging to the domain of ethics. It follows, then, that the psychiatrist cannot completely prescind from ethical and religious considerations in his efforts to remold the mental life of his patient after a saner pattern. An interview with a master of the spiritual life would prove very helpful to him and open up to him new perspectives. In the question of reeducation, the spiritual guide of the patient certainly has a very important and weighty word to say. To brush him aside may eventuate in lasting and irreparable injury to the patient.

Ill advised sympathy with the condition of his patient may induce the physician to rebuild the diseased mind along less rigid lines than are demanded by the moral law. He may be tempted to lower the ideals and to make undue concessions. Such a proceeding would be harmful in every way. It would not benefit the health of the patient and would be destructive of his higher interests. Yet this deplorable tendency exists. In this connection we cannot do better than quote a very instructive passage from Dr. F. W. Foerster. It reads:

We live in an age in which the nerve doctors more and more claim to be our guides in the conduct of life. Their point of view is, unfortunately, determined wholly by the abnormal cases with which they come into contact; their field of vision is crowded with degenerates, with supersensitive, disturbed and perverse people. They approach traditional morality and demand that its standards be lowered to suit their patients; nay, they would like to dose even the healthy with their diluted type of ethics, for fear lest these too should develop psychopathic symptoms. Thus the reduced capacity of neurasthenic and other abnormal men and women is made the standard of what should be demanded from the race in general—our whole moral idea is to be based upon the material found in the nerve specialist's waiting-room. This is indeed the last straw! It was Nietzsche's reproach against the old ethical ideas that they had been dictated by the needs of the weaker and less

fullblooded members of the community—but what shall we say of the new ethical ideals which are derived from a consideration of abnormal and neurasthenic people? Moreover, even these people are treated from quite a false point of view. The extraordinary regenerative power of high ideals is left out of account; it is forgotten that elevating spiritual demands act as an electro-therapeutic cure for weak people. (*Marriage and the Sex Problem.*)

No disease exempts one from the obligations of the moral law nor can anyone hope to regain mental health by dispensing himself from those prohibitions that God has imposed upon all. Such indulgence would still further weaken the psychasthenic and ruin all chances of recovery. Tampering with the moral law on the plea of helping the patient cannot be tolerated. The physician may not usurp the right of abrogating the law of God on the grounds of medical expediency. Whatever is contrary to the moral law cannot be beneficial from the standpoint of hygiene. Even there, it is true that those who seek first the kingdom of God and of justice shall have all things added unto them.

Mission Failures and Opportunities

FLOYD KEELER.

A LEADING metropolitan paper recently bore the following headline: "Many Episcopal Missions May be Closed," alleging that lack of financial backing was the cause. A further perusal of the article left small ground for the information that the title conveyed, and the only basis for it proved to be the fact that in the year just passed, less money was available for foreign missions than had been the case the year previous. Naturally this was a problem little to the liking of the Protestant Episcopal authorities and through their papers they have aired the matter and its significance at considerable length. Moreover, to offset the effects of this failure, the laity have begun campaigns which are already beginning to bear fruit. It seems very unlikely that there will be any permanent damage done to the existence or progress of their missions either at home or abroad. It is true that the budgets of their missionary Bishops have been cut down but that has ever been the case. No missionary Bishop of any sort ever got all he wanted or all he needed for his work, and this is just as true of Catholic missionary Bishops as it is of any other kind. And I might go further and say that no missionary priest ever really had all the material support he needed for prosecuting his work to the best possible advantage. In making reports to central bodies or in making known their needs to mission-aid societies Bishops and priests alike state the case of their missions, not fancied situations but real ones, things for which money is badly needed, but every one of them would feel that the millennium was almost here if he ever received appropriations sufficient to cover them all.

This leads us to the consideration of the missionary opportunities which present themselves to our represen-

tatives, the missionaries in the field, and of what the attitude of the Church at home generally should be towards those opportunities.

The field is the world, nothing less than that will fulfill our Lord's command that the Church go to all nations, and nothing less than that can satisfy the longings of His Sacred Heart. Hence any view of mission opportunities which confines itself to any quarter of the globe or any one kind of missionary endeavor is at best but partial and incomplete, though such a view is far better than none at all. For the sake of getting a better grasp on the problem we usually divide the field into what is called "domestic" and "foreign" missions, not an altogether satisfactory division, since it really depends upon political status, but it is one which we can all understand. Domestic missions, for us, are those in places where the United States flag flies; foreign missions, those where it does not fly. Thus a mission among the head-hunters of the Philippines is "domestic," whilst mission work which we might be aiding in western Canada would be "foreign." But no matter, this only goes to show that there is really no division, and that each and all are to be looked upon as opportunities to extend the Kingdom of God. But to be specific.

In what is usually known as the foreign field, China, Africa, Japan, etc., there are every now and then failures among Protestant missions, or other reasons which make one or another of the non-Catholic mission societies willing to give up a certain field. Should the newspaper scare-head which I quoted at the outset prove to be true, it would be a sort of wholesale instance of what I mean. Cases do occur every now and then. The fine hospital which the Chinese Mission Society maintains in Han-Yang originally belonged to the Baptists. They went bankrupt and sold it to this society enabling them to establish a much-needed adjunct to their work. In "Maryknoll's" field in South China an opportunity to buy the well-appointed "plant" of an abandoned Protestant mission has come up. Will our missionaries get it? It depends upon whether Maryknoll's treasurer sends word that it would be an act of faith or one of foolhardiness to expect that the necessary money for this purchase will be forthcoming from American Catholics. The mission board of the Presbyterian Church has just reported that in Korea an unparalleled opportunity exists. If it exists for them it must exist for us also, but compare the scores of American Presbyterian missionaries there with our single American priest, and unless much more is given than is now being sent, coworkers for him must be very, very few for a long time to come. These instances will show the opportunities that exist in other parts of the world, and they are merely a selection from the multitude which press upon us.

In our own land similar fields white for the harvest are in view. All over the United States there are little abandoned Protestant churches. Their existence is due,

in many cases, to former denominational rivalries which are a thing of the past. They have no congregation, no ministers, no means of support. They stand, mute evidences of failure, and they could be bought if we were in a position to use them. We are only just beginning to wake up to the mission field that is in our midst. The report of the work, little enough, which we are doing among the Negroes and Indians, gives one a glimpse of the vastness of even this one corner. Our immigrant problem, ever growing, is but another phase of it, while the recrudescences of bigotry and religious hatred among our native born which has gained such headway in the past year or so is another evidence of the fact that we are not known. These outbreaks are possible only where there is utter ignorance of real Christianity or of the truth as it is in Jesus.

There is no rivalry between the two classes of missions, domestic and foreign, at least none but that brought about by the most friendly emulation. The authorities of each cooperate with the other, and there is no room for anyone to hide his own derelictions behind the attempt to create an antagonism which does not and cannot really exist. It is not those who raise the cry of "so much to be done at home" who are the supporters of domestic missions, but it is most often those who are keenest for foreign missions who realize the needs in our own land and do their share towards meeting those needs. It is the man who is well informed on the Church's work, and who consequently is missionary-minded who is the supporter of all her work. The education of our people to produce this missionary-mindedness is the chief problem we have to face. To put it somewhat paradoxically, our greatest difficulty is to give to Catholics a Catholic outlook.

Protestantism has been more successful than we in rousing its membership to missionary zeal, but when Protestantism is put to the mission test it fails to accomplish the results. The success of Catholic missionary effort, at home or abroad, is made in spite of utterly inadequate material resources. It may help to demonstrate the power of the true Church that the Chinese recognize the "Temple of the Lord of Heaven" in a mere shack, and it certainly argues well for the spiritual perceptions of some of our fellow Americans that they are able to penetrate through the mean and unworthy exterior which too often surrounds our presentation of God to them, and to accept Him in spite of these handicaps. But it would undoubtedly bring to many others who now see in Him no comeliness, a feeling of the power of the Divine drawing if we were able everywhere adequately to surround our Eucharistic King with the things which befit His Glory. It is true that God can, if He wills, move men's hearts without our aid, but He generally demands our cooperation in the carrying out of His plans on earth. What an overwhelming privilege then is ours! And wo to us, if we do not give Him that measure of

loyal aid which He asks in the name of Christ.

Protestantism's failure is our opportunity. We must rise to it, but that can only be done by each one doing his share, not waiting for someone else to begin, but by

making sure with one's own conscience that one has left nothing undone which he might have done to make good what we all pray for in the Our Father, "Thy Kingdom come, on earth, as it is in Heaven."

Confused Ethics and the Minimum Wage

III

JOHN A. RYAN, D.D.

ACCORDING to the second part of Justice Sutherland's argument, the minimum wage law is an arbitrary interference with freedom of contract, because it compels the employer to pay a wage which "has no relation to the capacity or earning power of the employee;" which "requires no service of equivalent value from the employee;" which may "exceed the fair value of the services rendered;" which ignores "the moral requirement that the amount to be paid and the service to be rendered shall bear to each other some relation of just equivalence."

In these and kindred phrases, Justice Sutherland seems to assert that wage justice is determined by the value of the service, rather than by the needs of the employee. Undoubtedly this is a plausible proposition. The main objection to it is that it means nothing tangible. The whole course of reasoning followed by Justice Sutherland on this point is confused and uncertain. What does he mean by "the value of the services?" At times he seems to be under the impression that the value of labor is susceptible of physical measurement, like the weight of a piece of coal, or the length of a field. He almost seems to imply that the services performed by a working woman have their value stamped upon them after the manner of the price mark on the piece of goods which she sells.

If he were a political economist, he would understand the value of services to mean the price which they will bring in a market. "The value of a commodity means in economics its power of commanding other commodities in exchange." (Taussig: "Principles of Economics," I, 115). Inasmuch as Justice Sutherland says, "there can be no difference between the case of selling labor and the case of selling goods," he might be expected to understand the value of labor in this purely economic sense. Even so, it is not the simple and definite entity that he seems to think. For the market value, the economic value, of both goods and labor is subject to three important variations. In conditions of free competition it will be one thing; under the control of a monopoly, or a labor union, it will be another thing; when regulated by law it will be something else. The value of the service performed by Mary Smith in a retail store in the District of Columbia may be \$12.00 a week under unrestrained competition; \$14.00 a week when sales girls are united in an effective labor union; \$16.50 a week when that rate is enjoined by law. Every one of these three wage rates represents the eco-

nomic value of Mary Smith's services; for each of them describes "the power of commanding other commodities in exchange." This is all that is meant by economic value; this and nothing more.

Does Justice Sutherland mean ethical value or ethical worth, not merely economic value? Apparently that is in the forefront of his mind, for his whole argument turns upon conceptions of moral fairness. He seems to think that service and wages may be directly compared, in such a way as to answer the question whether the pay is or is not the just equivalent of the service. Of course, this is an utterly mistaken notion. There exists no standard of comparison, no common element, by which the ethical relation between such utterly dissimilar entities as work and pay can be directly ascertained and measured. One might as well try to compare light and sound.

Is it Justice Sutherland's opinion that the "just equivalent" of a woman's services can be found in the market rate of wages, where there is no interference either by law or by a labor union? Before the minimum wage law was enacted, Mary Smith received \$12.00 a week. This was the economic value of her services, and it was likewise the "just equivalent," the "fair value," the "worth," of her services. When Congress passed a minimum wage law implicitly requiring the retail merchant to pay Mary Smith \$16.50 a week, it compelled him to pay more than was just. Undoubtedly this is what the employer means when he asserts that the law makes him pay this girl more than she is worth. If Justice Sutherland means the same thing, then he believes that the wage fixed by unbridled competition, competition unrestrained by a labor union or a legislative statute, is always the just wage and the only just wage, even when it is forced down to a starvation level by the superior economic force of the employer. Economic might is always the sole determinant of ethical right. If that is what Justice Sutherland means—well, that is what he means. Pope Leo XIII called this process by the ugly names of "force and injustice."

For all that Justice Sutherland knows, or seems to know, the fair value of Mary Smith's services may be \$16.50 a week. Hence, the minimum wage law merely prevented the employer from getting those services for less than their true worth. So long as the retail merchant elects to pay \$16.50 a week rather than go without her

services, the latter are worth that much to him economically. Her product seems to him to be sufficiently large to warrant him paying her \$16.50 a week. If he did not think so, he would not employ her at that wage. Now that he can get her services for less, he pays her less. Yet he knows that she is worth as much to his business as she was when the law required him to pay her \$16.50 a week.

Instead of compelling the retail merchant to pay Mary Smith more than she is worth, the minimum wage law required him to pay her what she is economically worth, or at any rate, a sum which is nearer to her economic worth than anything less than \$16.50 a week. If she is economically worth that much to him, on what ground can anyone assert that \$16.50 exceeds the "just equivalent" of her services?

In more than one place Justice Sutherland exhibits great moral tenderness toward the employer. The law, he says, "ignores the necessities of the employer, . . . generously leaving him, of course, the privilege of abandoning his business as an alternative for going on at a loss." As a matter of fact, neither of these effects was produced by the law. In the mind of Justice Sutherland, however, and the other four Justices for whom he spoke, the bare possibility of these inconveniences to an occasional employer is a greater moral evil than the actual receipt of less than living wages by thousands of women workers.

Some of the attempts in the decision to show that the minimum wage law is inequitable in its operation, are little short of trivial. The law is blamed because it takes no account of the "independent resources" possessed by some employees, nor of the "family economies" within the reach of those employees who live at home. Similar objections could be brought against an eight-hour law or any other standard of employment that might be set up for workers who exhibit the physical and mental differences which are inevitable in any considerable group. According to the majority of the court, the standard laid down in the law, namely, "the necessary cost of living," is so vague as to be impossible of practical application with any reasonable degree of accuracy. Nevertheless, it is sufficiently accurate to realize the ends of practical justice, and it is quite as reasonable as the flat rate of wages fixed by a labor union or by a powerful employer.

So much for the erroneous industrial ethics of the decision. Its false political ethics are equally perverse. In the last paragraph but one the majority deal with the objection that "legislation of the kind now under review is required in the interest of social justice, for whose ends freedom of contract may lawfully be subjected to restraint." Their answer is: "Surely the good of society as a whole cannot be better served than by the preservation against arbitrary restraint of the liberties of its constituent members."

This looks like the converse of the celebrated fallacy enunciated by John Stuart Mill. If the welfare of the whole is promoted, said Mill, so necessarily will be fur-

thered the welfare of each individual. If the liberty of the individual is protected, says Justice Sutherland, the welfare of the whole will be preserved. Undoubtedly this would be true if individual liberty were conceived in a realistic and positive sense, instead of as a pure abstraction. In sentences that might have been written by an eighteenth century doctrinaire, Justice Sutherland represents the minimum wage law as a restraint imposed by an extraneous sovereign power upon the freedom of all the individuals of the community. This is nonsense. Justice Sutherland is not talking about the actual society of today. While statutes are necessarily formulated in universal terms, very few of them *actually affect* all persons. The great majority of laws restrict the liberty of one class and enlarge the genuine liberty, that is, the opportunity, of another class. Labor legislation pertinently exemplifies this type of law-making. Hence the antithesis is not as Justice Sutherland assumes, between the State and the individual; it is rather between two groups of individuals. The minimum wage law did not directly or appreciably restrain the liberties of the great majority of the inhabitants of the District of Columbia. What it did was to restrict somewhat the liberty of one small group, namely, the employers of women, in favor of a vastly larger group, namely women employees. The great majority of the people of the District were neither benefited nor injured by the law; the small group of employers were deprived of some benefits; the wage-earning women were deprived of a freedom which they did not want to exercise, namely, that of selling their labor for less than living wages. Therefore, Justice Sutherland's idea of the minimum wage law as a restraint imposed by government upon the liberties of the "constituent members" of the politician community known as the District of Columbia, is essentially false.

The individual liberty which the majority of the Supreme Court would vindicate against arbitrary restraint is, in reality, the liberty of a few powerful and cunning individuals to oppress large numbers of their fellows. It is the liberty of the strong to violate the natural rights of the weak. It is the liberty that is always dear to the thug, the burglar, the sneak thief, the crooked gambler, and every other anti-social malefactor who feels capable of vanquishing or outwitting his fellowmen in an unregulated competitive struggle. The logic of the paragraph that we are discussing leads inexorably to political anarchy.

It has been shown in a preceding article that this pestiferous doctrine got into our legal tradition from the individualistic philosophers, politicians, and jurists of the seventeenth and eighteenth centuries. In the nineteenth century its place in jurisprudence was considerably strengthened by infiltrations from the ethical teaching of Immanuel Kant.

Throughout the century social and legal philosophy were concerned to "reconcile government and liberty," and were troubled by the antithesis of a system of ordering men through an ad-

ministrative organization or by the enforcement of legal precepts and of individual freedom resting on the autonomy of the human will. . . . Kant's formula of right is an attempt at an absolute and universal solution of the difficulty. Indeed it seems to be the final form of an ideal of the social order which governed from the sixteenth to the nineteenth century; an ideal of the maximum of individual self-assertion as the end for which the legal order exists. (Pound, "Interpretations of Legal History," p. 29).

The doctrine of natural rights, of the rights and liberties of the individual as against arbitrary oppression whether by his fellows or by government, was taught by Catholic ethics long before the seventeenth century, and it will continue to be taught long after the individualistic doctrine enunciated by Justice Sutherland has been forgotten. The Catholic doctrine on this subject rejects completely the Kantian nonsense about rights to equal spheres of liberty. It teaches that men have equal rights

to those opportunities which are essential to their reasonable self-development. It teaches, moreover, that far from being a necessary evil extraneous to society, government is normal and natural, and one of its chief functions is to protect the weak against economic oppression as well as against physical oppression. Instead of manipulating empty abstractions about freedom from governmental restraint, Pope Leo considers the society of men in the concrete, and declares that the State is bound in particular to protect the weaker classes, inasmuch as the rich and the powerful have many ways of protecting themselves. This is realism, and common sense, and humanity, and good morals. At every important point Pope Leo's teaching contrasts sharply with the antiquated and astonishing ethics of the decisions in the minimum wage case.

Pre-Historic Ruins of Yucatan

GEORGE F. PAUL.

TREASURES of antiquity that may eclipse in wonder the trophies from the tomb of Tut-Ankh-Amen, and a written history rivaling that of the ancient Egyptians are declared to lie buried on this continent. Dr. Marshall H. Saville, American archaeologist, says that delvers may soon make discoveries in the ruined temples of Yucatan that will surpass in interest even the recent revelations at Luxor. Excavations and explorations are to be undertaken on a far more extensive scale than ever before. The foremost authorities agree that the possibilities for research and discovery in these ruins can hardly be overestimated.

Whoever will turn to a map of Yucatan will readily find the port of Progreso, which is connected by rail with the capital city, Merida. This capital serves as the gateway to the ancient world comprised in the sixty ruined cities that dot the most of Yucatan.

As Americans living in what is practically a new country, we have grown accustomed to looking across the waters to the east and west to find the ruins of antiquity. We look to the east and see the Acropolis of Athens crowned with its matchless Parthenon, or we see the Sphinx of Egypt shrouded in its eternal mystery. Again, we look to the west and find in China a sleeping nation of the olden times in whose life history a year is but a day. Seldom, however, do we look to the south, yet the map tells us that Yucatan is in a bee-line 1,400 miles straight down from St. Louis. Ruins in this Maya country are of such skilful construction as to surpass any other structures of like age that this continent can offer.

At the time of the conquest by the Spaniards, the peninsula of Yucatan was inhabited by about 2,000,000 people. Today these same tribes, the Mayas, are reduced to less

than 500,000. In the interior are many bands of natives that are seldom visited by white men. They are so savagely independent that they have been allowed to retain possession of the ruined temples of their ancestors without molestation. As a people, they seem to have been on the very threshold of civilization at the time of the Conquest. They have developed but little in the last 300 years though previous to the Conquest they had devised a phonetic system of writing. Father Landa says that the Maya priests wrote books about their various sciences. They made paper from the roots and barks of certain trees. The paper was made in large sheets, some of the books being nine yards long, of one piece and folded like a fan. The wise men of the Mayas studied most of the 'ologies, as well as medicine and astronomy.

There is little doubt that most of their buildings were erected for religious purposes. The conquerors tell us repeatedly of the peculiar ceremonies performed in such buildings. The excessive embellishment of these buildings with mythological designs, together with the fact that most of them are entirely unsuited as places of defense, indicates that most of them were for purely religious purposes.

The first modern reference to these ruins of Yucatan is found in reading the discoveries made in 1517 by Cordova. On going ashore for water the Spaniards were approached by some fifty Indians, who invited them to their town. In this town were several large stone structures. The walls were adorned with the figures of serpents and other idols. As the Spaniards inspected these buildings, they found on one of the altars fresh drops of blood. This indicated, as they afterwards found out, that certain Indians had been killed, sacrificed for the destruc-

tion of the strangers. The Spaniards saw such warlike preparations that they speedily embarked with their water-casks and hurried back to the ships. This place is known today as Campeche.

The title papers to the estate upon which the extensive ruins of Uxmal are situated throw a little light on conditions at these ruins. The Regidor made a declaration that about sixteen leagues from Merida were certain places known as Uxmal, Checaxek and others. These tracts were uncultivated and belonged to the Crown. The Regidor prayed for a grant of them for grazing purposes. He asserted that no injury could result therefrom, but, on the contrary

very great service to God our Lord, because with that established, it would prevent the Indians in those places from worshipping the devil in the ancient buildings that are there, having in them their idols to which they burn copal, and performing other detestable sacrifices, as they are doing every day.

There came to the Regidor an Indian named Juan who claimed these lands as a descendant of the ancient Indian owners. He exhibited certain old papers and maps to prove his claim. To avoid litigation, the Regidor, Don Lorenzo, gave him 74 pesos for the land. It is interesting to learn what formal acts of possession were performed by Don Lorenzo. In these papers, dated January 3, 1688, we read as follows:

I took by the hand the said Lorenzo de Evia and he walked with me over Uxmal and its buildings, opened and shut some doors, cut within the space some trees, picked up fallen stones and threw them down, drew water from one of the agudas and performed other acts of possession.

The Yucatecos had a celebrated place of worship on the Island of Cozumel. An old account says:

They are idolaters and sacrifice children of both sexes to their images. Our pilot said that they bought them in the islands thereabouts. On some islands, for scarceness of children, they sacrifice dogs, which they nourish for that purpose as we do counies. These dogs cannot bark, and have snouts like foxes.

In speaking of the practises on the western coast of Yucatan, Peter Martyr says:

The king brought our men into a broad crossway and shewed them a high altar built four-square of marble compact together with bitumen and small stones. It had on every side four stairs. Upon this altar was an image of a man made of marble; and fast by it the images of two beasts which seemed as if they would with yawning mouths have torn asunder the belly of the man's image. On the other side stood a great serpent compact of the same tough clay and small stones. This serpent, being in length forty-seven feet, seemed to devour a lion of marble and was besprinkled with fresh blood. Hard by were three posts where offenders were put to death. We saw innumerable arrows stained with blood.

The Uxmal group of ruins might be reached by a crow after a flight of thirty-five miles southwest from Merida. Travelers are not so lucky as crows. They must travel that far by rail, then bump along by *volan coche* over rocky plains and rugged hills some twenty miles more. And when one has finally reached this seat of a fallen civilization, the deadly miasma rising from the swamps

will make a protracted stay impossible. So pernicious are these poisons that no child born on the hacienda where the ruins stand has ever survived to grow up there.

At Uxmal are five notable groups of buildings. The Temple of the Magician is the most noteworthy. The pyramidal mound on which it stands is of artificial construction. Its base measures 240 feet in length by 160 in width. It rises to a height of 80 feet and has a summit platform 90 feet long and 22 feet wide, reached by a steep stone stairway on the east of the pyramid.

The House of the Nuns is composed of four rectangular structures in the form of a quadrangle. On one side is a representation of two enormous serpents so immense that they have a total length of 173 feet. Their bodies are interwoven in a strange mass of hieroglyphics.

The House of the Turtles is so called because some patient, plodding stone turtles have been trying for hundreds of years to crawl around the frieze mouldings. The House of Pigeons looks like a big dove-cot.

As for the magnificent Governor's Palace, imagine a stone building over 300 feet long and 40 feet wide, rising high above a triple terrace. Think of the great front wall as being pierced by nine doorways and two archways. Measure these walls and learn that they are nine feet thick. Count the pieces in the mosaic zone that encircles the building with its length of more than an eighth of a mile and learn that there are 20,178 of them. By this time you may realize how much work was expended on the Governor's Palace.

The rival ruins of Chichen-Itza are southeast of Merida, on a plain that is a tropic tangle. The country about is composed of soft limestone, easily worked for building purposes. These rock strata have been perforated by the waters. Often the roofs of these drainage courses will fall in, forming wells, called *cenotes*. Two of these wells are within the walls of Chichen-Itza. Had it not been for these natural wells, this great city in the heart of the jungle would have been impossible. Of all the buildings at Chichen-Itza, the most conspicuous is El Castillo, the Castle. Rising high aloft, it seems to be the watcher and guardian of the other buildings. Its noble pyramid is flanked on all sides by wide stairways.

No doubt in early days all these streets and squares were thronged with frenzied mobs who had journeyed from afar to witness the sacred rites. We can readily transport ourselves back in imagination to those days of old when the four priests who made these heights of the Castle their home prepared for sacrifice. The High Priest, robed in white, his long hair matted with clots of gore, steps forward, bearing in his hand a keen, broad knife made of obsidian. An assistant priest follows him, bearing a wooden collar wrought in the form of a serpent. Up the long steps comes the living sacrifice, marching steadfastly to his doom. The tangle of undergrowth stretching far away to the east and to the west is all unnoticed by

him. He feels not the puff of the south wind that caresses his brow, nor does he hear the hum of the myriad insect life with which the tropics teem. For him are past all the joys of the hunt, the greetings of the home-coming, the ecstasies of the peasant dance. Higher, higher he ascends until the dizzy parapet is attained. The eager priests seize him, two and two. They quickly stretch him on the sacrificial stone. Then the High Priest lays bare his sinewy arm and flashes swift his arrowy weapon. In a trice the heart has been hurled square in the hideous idol's face and the body of the victim is thrown with frenzied strength headlong down the endless steps that bruise and maim it.

What a wondrous sight it would have been if, in the dead of night, here in the stillness of these tropic fastnesses, one could have suddenly peered down from the heights of the Castle upon the Sacred Cenote. Here would have been seen bands of silent workers drawing water while others hewed wood or prepared the sacrifices that were to be offered at the coming of the dawn.

Today an eternal silence like that of the tomb hangs like a mantle over these gray old walls that slumber in the southland. Where thousands have trod and toiled, where the incense from a hundred temples has greeted the coming of the day, now no sound is heard. Everything is as silent and still as the lone flight of the turkey buzzard winging his way northward to the sea. The horned toad and the lazy lizard have taken possession and now blink away the dreamy hours in the Castle of the King.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Indian and White

To the Editor of AMERICA:

In *AMERICA* of June 2 appeared a brief review of "Indian and White in the Northwest." Your readers may be interested to know that the author of this book, the Rev. L. B. Palladino, is a Jesuit missionary now in his eighty-sixth year.

Father Palladino is one of the few remaining links between the early barbarism and the present civilization in the Far West. He lived among the natives he describes, and as one of our American Bishops says of him: "shared with the red man his dried buffalo meat, his wild roots and berries, and where he saw the nomad's wigwam stand, he now sees the palatial mansion rise." The chapters in which he deals with the foundation of St. Mary's Mission in the Bitter Root Mountains of Montana, and the building of the first church by the great Father De Smet, are a most valuable contribution to the history of Catholicism in the United States. He gives us details which we meet with nowhere else.

The aged missionary, moreover, lays special emphasis upon the mystic relation existing between the martyred Jogues, apostle of the Iroquois in New York and Canada, and the establishment of Christianity beyond the Mississippi. Thus it was a band of Catholic Iroquois, some twenty-four in number, who came westward almost one hundred years ago and settled among the friendly Selish or Flathead nation of the Bitter Root Valley. Through them the western Indians learned of the Catholic religion, its teachings, its prayers and its rites. Through them they

heard of the Black Robes, by whom they could be instructed and learn the way to heaven.

Four times during a period of ten years, delegations of Iroquois, Nez Perces, and Flatheads, penetrated the wilderness as far as St. Louis in an effort to obtain Catholic priests. The last of these embassies was successful, and Peter John De Smet returned with it to begin his wonderful missionary career in the Rocky Mountains and the North Pacific country.

Spokane.

JOSEPH R. STACK, S.J.

Retreats for Men

To the Editor of AMERICA:

In many letters in *AMERICA* it has been asked why so few converts. May I ask why do so few Catholic men attend the retreats at Mount Manresa, Fort Wadsworth, Staten Island? The Knights of Columbus in Manhattan and the Bronx have a membership of 20,000. In 1922 but 575 of their members attended these retreats.

In 1922, in the Long Island Chapter, which represents a membership of 26,000 members, but 1,400 men visited Mount Manresa. If Catholics do not support a retreat movement such as the Laymen's League has instituted at Mount Manresa who is to support it?

Every Catholic man should make a retreat once a year. There is no one who does not need it. All are invited, whatever may be their station in life and all are equally welcome. Here in America, perhaps as nowhere else in the world, does the Catholic man need this annual refreshment of his soul, jaded as it necessarily comes to be from the ceaseless struggle imposed by the conditions of our work and business life.

The mind is enlightened, the will is strengthened, the heart is inspired and the whole being is fortified. It is the testimony of all the retreatants that the retreat has been the healthiest, happiest and most elevating experience of their lives. They come out from it wonderfully refreshed for the battle of life. The exercises of the retreat are arranged so that while providing time sufficient for the meditations, conferences and devotions, a generous provision is made for rest and recreation.

New York.

JOHN T. McCaffrey.

The Volstead Act and the Physician

To the Editor of AMERICA:

Speaking of "The Volstead Act and the Physician" in *AMERICA* of May 26, you say: "Prohibition has been made a matter of the woman vote and the Church vote and until we can send defenders of Constitutional liberty instead of venal politicians to Congress and our legislatures there will be no relief." How difficult this will be can easily be gaged by the obstacles which we had to overcome in order to get judicial expression on the illegality of the medical provisions of the Volstead Act and a repeal of the Mullan-Gage law in this State. That the medical provisions of the Prohibition Enforcement Act were wholly unconstitutional was patent to the most limited intelligence and was proved to be such at the hearing on the bill supplementary to the Volstead Act. Nevertheless, they remained uncontested up to a very recent date, although they grievously affected the most helpless and pitiable portion of the population, the aged, the sick and the dying. Not that efforts were lacking to stir the medical profession, the public and the politicians to activity during this time, but all these efforts failed until an aroused public opinion demonstrated that the influence of the women and the Churches, great as they were supposed to be, could no longer prevail against common justice, common sense and the common law.

How far this reversal of opinion was opposed by the practical politicians of both parties is shown by the efforts from above to suppress all expression of opinion ventured on the subject by a regular Democratic organization of this city, even though the main contention in this protest was based on the adjudicated

fact that the medical provisions of the Mullan-Gage law were in conflict with the law of the land. This was alluded to in the State document issued by Governor Smith in recording his approval of the repeal of the Mullan-Gage law.

Here then is a fact which should give pause to some of our timorous political leaders, however astute and high placed they may be. The same difficulty will be encountered in sending representatives of the same spirit of opposition to the Volstead Act to Congress and the legislatures. It will require another campaign of education to convince the political leaders of the absolute necessity of bowing to public opinion in this respect. At the present time, such opponents as Governor Smith and William J. Bryan, find common ground in opposing the return of the saloon, an American institution for which the American politician is wholly responsible.

Asked about the saloon and its capacity for evil at the hearing before Mr. Volstead's Judiciary Committee, a witness replied that: "If American civilization and the American laws could not coexist with the licensed sale of liquor in this country the saloon would have to go." But he begged to remind his hearers that there never was a saloon in this country that had not the great seal of the United States, and of the State in which it was situated, upon the licenses which were exhibited on its walls. It was not the saloon, he said, which had corrupted politics, but politics which had corrupted the saloon, a statement which was deleted from the record.

New York.

JOHN P. DAVIN, M.D.,

Executive Secretary New York Medical Association.

To the Editor of AMERICA:

In AMERICA for May 26 is an editorial on "The Volstead Act and the Physicians." There is a special phase of this question which affects my own profession as a dentist.

Under the Harrison narcotic act, dentists are permitted to prescribe all the morphine, heroin, cocaine, etc., which in their judgment they deem advisable in the practise of their profession. There are over 1,000,000 drug addicts in this country. Under the Volstead act we are not allowed to prescribe a drop of alcoholic beverages for medicinal purposes. There is no drug in the pharmacopoeia which a dentist cannot prescribe. Why should Congress legislate against dentists in prescribing alcohol if they consider it necessary in the practise of their profession any more than it should limit the number of prescriptions of physicians?

Boston.

F. A. K.

Catholic Growth in the United States

To the Editor of AMERICA:

The letter of the Rev. Dr. Coakley in AMERICA of June 2 is a curious piece of workmanship. He pretends to make reply to the questions I put to him by ignoring one of them entirely and crudely misstating the other. Your readers will readily note his method of procedure. In my letter published in AMERICA for May 26 I said:

The letter of the Rev. Thomas F. Coakley in AMERICA for April 21 on "Catholic Growth in the United States" contains this statement: "The Government figures show that there are 3,033 counties in the entire United States, and that in 1916 the Catholic Church was found in a flourishing state in 2,400 of them; that is, in more than 80 per cent of the country. The remaining 20 per cent are in mountain regions, above the clouds, where there is no population at all." Something is wrong somewhere. May I inquire of Father Coakley where, in what place, he found the statement that our Government found in 1916 the Catholic Church "in a flourishing state" in 2,400 counties of the United States?

In his attempt at a reply, Dr. Coakley changes this question to read: "'Where and in what place' can these figures be found?" In other words, he manufactures his own question, and proceeds, with much gusto, to make reply.

Here, too, is a question which Dr. Coakley has ignored entirely. If the statement is correct, what about the mass of material which is put out by the Catholic Church Extension Society, of Chicago, which gives us clearly to understand that in a very great number of places in this country the Church is not only not in a flourishing state but quite the contrary. Which is correct: the statement put out by your Pittsburgh correspondent, on the authority of the Government, or the publications of the Extension Society? What is the truth?

His Reverence ought to try again. If he has any trustworthy information regarding the "flourishing state" of the Church in 2,400 counties of the United States, let us have it. I am sure that the Extension Society officials will be much comforted by it.

In the meantime, in order that the record may be kept straight, please let me say that the first volume of the "Government Religious Census, 1916, pages 115 and 116, the section entitled 'Summary of Statistics for Counties,' contains not a shred of evidence which will justify the assertion that "in 1916 the Catholic Church was found to be in a flourishing state in 2,400 of them." Try as he will, Father Coakley cannot support his statement by quoting this Government publication, and of course it cannot be done by his "mere unsupported statements, however ungracious the language in which they are expressed."

Washington, D. C.

PETER S. GARRETT.

To the Editor of AMERICA:

In calling me to task, in the issue of AMERICA for May 19, regarding the figures put forth as to our "ought-to-be" Catholic population, the Rev. Dr. Coakley has done me a great service. He is right in saying, under the above heading, that the estimates I made are very greatly exaggerated, and I wish to thank him for his act. I have, myself, gone into the figures at no little expenditure of care and effort, and, while I do not subscribe to all that he has had to say on the point, he is, in general, correct. May he live long!

I dislike to appear to be dodging responsibility for these figures, but I think I ought to say that they were prepared by one who is rated to be an expert in such matters. In defense of himself, this person can make out a seemingly good case for the figures suggested, but the fact is that Dr. Coakley is right.

One gets a clue to Dr. Coakley's contention in this regard from the article which appeared in AMERICA over his name in the issue of May 2, 1914, to which he has been kind enough to refer me. A statement in that article is significant:

... It is unfair to count as lost to the Church several millions of immigrants from Southern Europe, for the reason that they did not belong to the Church, in a real sense, when they landed on our shores. By no stretch of imagination can they be styled Catholics, as Catholics are counted in the United States; they were never instructed in their religion; they never, or seldom, go to Mass or receive the Sacraments; and they do not know what loyalty to the Church means intellectually, financially and morally.

Dr. Coakley may be interested in knowing that there are very many readers of AMERICA, both clerical and lay, who deeply resent this particular viewpoint. During the past month I have received a great number of letters, touching on the question of immigration, whose writers scored me in sound fashion for suggesting this same thought in one of my papers.

At any rate, I do not agree with Dr. Coakley that Peter's bark is not leaking. I think it is leaking. I can put my finger on half a dozen different districts in this country where I know of my own knowledge that there is now, and there has been for a long while, a very great leakage. However, even with these, it may be "unfair to count them as lost to the Church."

I am grateful to Dr. Coakley for his courtesy in this matter.

Washington.

EUGENE WEARE.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JUNE 23, 1923

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The Gifts of the Poor

AN English journalist, recently at large in this country, has commented on the remarkable generosity of Americans toward their colleges and universities. What he had in mind was, chiefly, the annual grant to education made by the Rockefeller Foundation, the General Education Board, the Carnegie Corporation and the Foundation for the Advancement of Teaching. Large as these subsidies are, they are more than equaled by the contributions of a group of American teachers who neither have, nor hope to have, a penny of their own. By a paradox which to Catholics is no paradox at all, the members of the teaching Orders of the Church, although vowed to poverty, annually contribute for educational purposes a sum far larger than the grants made by boards which depend on the price of steel and oil.

Thus a society of men, working principally in the Eastern States, employs about 300 members in its colleges. If the average salary of \$2,000, as estimated at Cornell, be accepted, it will be seen that these men, who receive no salary at all, but freely volunteer their services, give \$600,000 a year to education. But these figures represent only a minority. About 2,200 religious teach in our colleges and universities, and their salaries represent a contribution of \$4,400,000. In our high schools, we have approximately, 7,000 teachers. Allowing them an average salary of \$1,500, we may add \$10,500,000 to the subsidy. Nor is this the end. There are about 40,000 teachers, most of them Sisters, in our grammar schools. Estimating their

salaries at \$700 per year, the contribution of the Sisters reaches the modest sum of \$28,000,000. This brings the total to \$42,900,000 annually.

Comparing this sum with the annual grants of the four educational boards, the generosity of the Catholic teaching Orders becomes apparent. These boards, calculating for each from the year of its incorporation, have given a total annual average of about \$7,500,000. Hence the balance in favor of the teaching Orders is, annually, more than \$35,000,000. Whatever moral these figures may point, the moral that Catholics oppose education is not perceptible. Catholics not only help to support the State systems, but tax themselves millions of dollars yearly for the support of institutions which fulfil their ideals of a complete education.

The Weight of the Law

THIS country," said Mr. Bruce Campbell, in his presidential address to the Illinois State Bar Association, "is going law-crazy." The instances cited by Mr. Campbell sustain the indictment. The new Federal Code is a paper-bound volume which weighs fifteen pounds and contains more than 5,000,000 words. In their turn the States are not slow to add new weight to this unwieldy mass. The Missouri statutes, for instance, are printed in a volume of 4,282 pages, but the statutes of Kansas cover an area nearly three times as great, or 11,842 pages. Illinois has progressed far since the revision of the Code in 1874, but the progression may have been backwards. In that year, the citizens lived under a government of 1,105 pages of law, and the tale of words was 680,000. By 1921, the mass had swollen to 2,800,000 words inscribed in a volume of "2,014 pages of fine print." Decidedly we Americans are fond of passing laws, although, according to the report of the American Bar Association, our record in obeying them ranks us very low among civilized peoples.

As Mr. Campbell rightly observes, there can be no objection to laws which are really needed, and which measure up to Blackstone's dictum that a law should be "a rule of action, prescribed by the supreme power of the State, commanding what is right and forbidding what is wrong." What we may properly object to is legislation that is not needed, that is not in accord with right reason, and that has not been freely prescribed by the people but extorted by factions and minorities. That we have legislation of this type, even excluding the so-called "freak legislation" which forbids the smoking of cigarettes in public and regulates the length of bed-sheets, is well known. Whether our form of government, or any form of government, can be long sustained when legislatures sanction laws that are stupid and tyrannical, is not even questionable. Human laws must be in accord with right reason and flow from the eternal law. Otherwise, as St. Thomas points out, they are not laws which bind, but a

species of violence to be done away with as soon as may be possible.

Human law is law only by virtue of its accordance with right reason; and thus it is manifest that it flows from the eternal law. And insofar as it deviates from right reason, it is called an unjust law; in such case it is no law at all, but rather a species of violence. (*Summa*, 1a, 2ae Q. xciii, art. 3).

A great part of modern legislation is based on the supposition that all social and economic evils can be abolished by legislation. Law, it is true, has its part in this abolition, but it has little force when it is not sustained by public opinion. Good order in a community depends upon a willingness to live according to the dictates of a pure morality, and this willingness is created and fostered by education rather than by codes. In its turn, as Washington has written, morality depends upon religious belief. If we could suspend our numerous legislatures for a long period, and substitute schools in which our young people could be taught to base the duties of citizenship upon religion, the gain for good government would be incalculable. That done, we might have legislatures trained to approve those measures only which accord with right reason, and a people trained to submit willingly to just decrees.

Commercialized Journalism

THE times have greatly changed since old John Peter Zenger, the original New York journalist, went to jail for telling the truth about the Government. In those days, editors conceived it to be their duty to voice the thoughts and aspirations of the people, and to defend them against oppression from whatever source it might be threatened. This function they seem to have fulfilled with fair success. Jefferson was probably thinking of them when he wrote that if he had to choose between a government without any newspapers, and newspapers without any government, he would unhesitatingly choose the latter.

But many miles of paper have passed through the presses since those early days of the Republic. Some weeks ago, Mr. Frank Vanderlip said that as far as he could judge, the average American newspaper was published for the benefit of morons. The modern editor, he thought, appeared to believe that what most Americans wished to read were the autobiographies of murderesses and adventurers. Refining upon this idea, another critic compared the makers of the modern newspaper to the manager of a vaudeville troupe. Their purpose was not to instruct, but to print a journal which would amuse the largest possible number.

Back of these criticisms, which are certainly justified by more than one metropolitan journal, is the belief that the modern press is purely and simply a commercial enterprise. That impression is quite correct. In purchasing the *New York Globe*, Mr. Frank Munsey made no secret of his purpose. He intended to junk it, thereby enabling his other newspapers to make more money. Legally and

morally he acted within his rights, but the move does much to strangle the old idea that journalism was a profession, and to strengthen the common impression that a newspaper is a business which capitalists buy much as they might buy a factory or a department-store. In their view, the newspaper is not published to instruct, to warn, to advise or to defend, but to sell. Directly or indirectly, then, its opinions and even its news reports will be censored by the business department.

Years ago Mr. William Marion Reedy of St. Louis wrote a famous essay on "The Myth of the Free Press." Since that time the business agents in journalism have extended their control. The editor who must write his paragraphs with one eye on the circulation manager and the other on the advertising department, works at the dictation of masters from whom there is no appeal. If Jefferson could return, it is not probable that he would be greatly worried over the possible destruction of the freedom of the press through destruction of the First Amendment. He would see that the danger does not lie in that direction. What would trouble him would be the reflection that editors no longer control their journals, but take their instructions from men whose interests are primarily commercial.

"Coddling Old Granny Government"

SOME weeks ago, a group of men and women gathered in New York to celebrate with joy and with less than one-half of one per cent wassail, what they called "the approval by the Supreme Court" of the Sheppard-Towner maternity act. Before the happy meeting drew to a close, plans had been devised, and set forth in resolutions, to add new provisions to the act at the next session of Congress. For it was argued, and admitted, that the act was grievously defective in many respects, the most important of which was its failure to provide prospective mothers with Federal pensions.

If the philosophy on which this act is based be accepted, its friends have good reason to complain. Prospective mothers may or may not stand in great need of advice from Federal agents, but it is undeniably true that some of them need money far more sorely than they need advice. But since they have no money, and, further, since very few States or cities are willing to allot them pensions, it cannot be denied that the money which they lack should be furnished by the Federal Government. For it is quite plain that, under the Constitution, the Government of the United States is charged with the duty of caring not only for prospective mothers but for all American citizens who find themselves helpless, physically or financially. "For every private need, a Federal dollar," is a sacred principle for which our fathers bled and died. So thoroughly did they abhor the theory that every man should stand on his own feet and fight, that they established, as the corner-stone of the new government, the immutable principle that no man should do for

himself what he can cozen the Government to do for him. Hence the restriction of the Federal pension to the prospective mother is plainly unjust and unconstitutional. The prospective father should be included, and the prospective child should be suitably remembered. The sole rule guiding Federal appropriations should be this: "can the applicant show that no one will give him what he demands from the Federal Government?"

These comments are not offered in the spirit of burlesque. Perhaps it was in the heat of debate that Senator Kenyon, now on the Federal bench, argued a few years

since, that "if a bum, stealing a ride on a railroad train is thrown off and injured" it is the duty of the Federal Government to "rehabilitate him," but claims even more absurd have been solemnly advanced in cold blood by the new commentators on the Constitution. Once the principle is admitted that the Federal Government must take care of the citizen in his ordinary domestic needs, it is hard to draw the line at which Federal paternalism must stop. With the passage of the maternity act, we have indeed laid the cornerstone of what Fiske has rightly called "coddling old granny government."

Dramatics

Plays of the Summer

THE most interesting dramatic event of the summer season was, of course, the all-star revival, by the Players' Club, of Sheridan's "School for Scandal." It was at once so superb and so shortlived a revival that seats which sold for five and ten dollars for the first performances brought fifteen and twenty dollars each toward the end of the week. As to the artistic side of the performance it is probable that the famous old comedy has never been played better and has rarely been played as well, notwithstanding its numerous revivals during the hundred and fifty odd years of its existence. Not only was every part played by a star, but without exception each star shone its brightest, stimulated by the nearness of the other blazing luminaries. John Drew has never done better acting than that he gave us as Sir Peter Teazle. Ethel Barrymore as Lady Teazle wiped out the memory of her recent failure as Juliet. Violet Kemble Cooper was a wonderful Lady Sneerwell; Henry Dixey was a perfect Sir Benjamin Backbite; Tom Wise as Sir Oliver Surface, Charles Richman as Charles Surface and Etienne Girardot as Crabtree, were nothing short of perfect in their respective roles, while Reinald Warrenrath sang as Sir Harry Bumper rarely sang before. When one adds that in addition to these players there were also in the cast Robert Mantell, John Craig, Albert Bruning, Ernest Lawford, Charlotte Walker and Carroll McComas, the reader gets a faint idea of what the production must have been. Then let him take in the fact that the roles of the servants were played by Grant Mitchell, Walter Hampden and Francis Wilson! When these three stars made their respective entrances in their modest parts the audiences rocked with laughter; but they cheered too, as well they might, for each man made his small role flash out like a jewel.

The sole flaw in the performance was that the charming Mr. Drew had not taken the trouble to learn his lines. But all the other members of the company helped him over his lapses, and no one in the audience minded.

To sum up, the all-star revival of the "School for

Scandal" was not only a vast success but it lent luster to a season which sadly needed such illumination. It is pleasant to remember that the Players promise to give us a revival every year.

Possibly it is because there are so few wholesome new plays offered us this year that we become unduly enthusiastic over those which are at least healthy. Certainly no one could call "Not So Fast" a brilliant play, or even a comedy much above the average. It is merely a nice little social comedy, beautifully acted by a company headed by Mr. Taylor Holmes, and so full of amusing situations and bright lines that the present writer has been singing its praises ever since she saw it. Moreover, in addition to its wholesomeness and its cleverness, it has an appealing atmosphere of youth. None of its characters is over thirty. Three young orphans, the Standishes, ranging from seventeen to twenty-two, have been left in the care of two surprisingly young guardians—both bachelors. One of the guardians is a rascal. He wants the older daughter and the Standish money, the latter for reckless speculation. The other guardian, played by Taylor Holmes, is a simple, good, farseeing young man from Kentucky who saves the fortune of his wards and incidentally wins the girl himself.

This girl, by the way, Ann Davis, is one of the cleverest actresses we have recently seen, and she should go far in her profession. She is unaffected and charming, her work is beautifully natural, and the big tears that roll down her cheeks in one scene are among the realest things on the stage this month. The part of the younger Standish sister is played equally well by Marian Mears, another newcomer to the stage of whom we shall hear more in the future. The two college lads are good, too, as James Dyrenforth and Theodore Westman Junior play them—simple, likeable, live boys. Mr. Westman's impersonation of a youth in the first throes of "calf love" is an especially appealing bit. Even the villain is weak rather than vicious, a young Wall Street plunger whose judgment is not as good as he fondly believes it to be. And yes, there is also a girl typewriter operator, a slangy young

creature admirably impersonated by Jeane Greene. In short the exuberant youth and charm of this band of talented players is in itself almost enough attraction to hold the stage of the Morosco Theatre all summer—but it won't. It will give way soon, perhaps very soon, to some morphia play or sex study or other experiment in pathological drama. As one of our leading managers says, "The public is howling for raw meat."

Mr. Holmes' work is what it has always been, very different from anyone else's work and admirable in its quiet and finished fashion. The author, Conrad Westervelt, has given him a part well suited to his powers and limitations and the chances are that in almost any previous dramatic season the comedy would have made good.

A play of real power and of a type which is a sharp contrast to "Not So Fast" is "Uptown West" by Lincoln Osborn, with Henry Herbert in the leading role. "Uptown West" has made a definite hit, a fact the more surprising because it ends with a tragedy, and the public is known to dislike unhappy endings. A murder and a suicide introduced in the last few minutes of a play may certainly be said to constitute an unpleasant finish to an evening's entertainment, yet the public flocks to see the play and with reason. It is an unusually interesting and thoughtful piece of work. The theme is that of racial marriage. An American girl, Mildred—the playwright has not troubled himself to give her a last name—who has been reduced to penury by long illness, marries in her helplessness a young Japanese. The Japanese has been very kind to her. He abjures his own religion and all the old traditions of his race. He has resolved that he and the little son born of the marriage shall follow young America henceforth. But his wife has never loved him and all his kindness cannot win her. She is ashamed of him, ashamed of the yellow stain in her child. An old lover of hers appears. Memories overwhelm the wife. She realizes that she loves him. He tries to go away, but conditions hold him in New York. The Japanese husband grasps the situation. They are honorable, these two. But he knows they are unhappy and he himself is wretched, for he deeply loves his wife.

His child is killed in an accident. Even under this extreme test he proves loyal to his new creed and gives the boy Christian burial, not a Japanese funeral. But the child has been the link that held him and his wife together. With breaking heart he decides to free her, and to go back to his own country. He even bids her farewell and starts, but at the last moment the inherited traditions of thousands of years are too much for him. His Japanese blood cries out and his new creed falls from him like a garment tossed aside. He returns to his apartment to kill his wife and then himself. The wife's sister, however, a morphine user who has arrived at his home without his knowledge, is occupying his wife's room, while Mildred has gone into an adjoining apart-

ment. It is the worthless sister the Japanese strangles. His own suicide then clears the way for a second marriage and eventual happiness.

Not a pleasant play but interesting as a study of the Japanese temperament, and outlined here because of the serious attention it has received from press and public. The leading role is beautifully acted by Henry Herbert, who seems able to get not only under the skin of the Japanese hero but inside his very soul. Florence Mason as Mildred also does good work, and Angela Jacobs has made the hit of her life in the part of a gossiping, big-hearted Jewish woman.

It would be pleasant to end with a tribute to Cyril Maude, who has put on a new play, "Aren't We All." But we cannot do it. Not even Mr. Maude's fine acting can make appealing his role of a kind-hearted old libertine whose mind seems to dwell exclusively on his past and present "affairs."

A number of plays of which we had made some caustic notes for this review, died so abruptly that we need not mention them. To the optimist a hopeful thought presents itself. Possibly the public is beginning to lose interest in "raw meat" on the stage!

ELIZABETH JORDAN.

BIRDS OF THE AIR

We cannot know how near us heaven lies,
For as small birds on weak, uncertain wings
Encircle one small space, our flutterings
Are ever close to earth, nor dare we rise
To heights beyond the range of human eyes.
From lofty trees, the robin lightly swings,
The lark, when flying high, most sweetly sings,
And strong-winged eagles mount into the skies.

One eagle soaring in ecstatic flight,
Pierced through the nebula that shrouds God's light
And visioned the apocalypse of love.
But where temerity enhanced his faith,
Our timid fears depict a clouded wraith,
That hides the beauty of the heavens above.

CATHERINE M. BRESNAN.

REVIEWS

These United States. Edited by ERNEST GRUENING. New York: Boni and Liveright. \$3.00.

The essays in this volume first appeared in the *Nation*. They are an attempt at national self-analysis. Each writer evaluates his State in his own way, from his own viewpoint. As original opinions they are certainly good. Grouped together they give a very fine idea of the diversity of style in modern writing. They give too every evidence of sincerity in criticism. No foreign critic of America could point out American failures and foibles more tellingly than these American critics do. There is no flattery or empty encomium. Another group of writers might have given a different picture of modern America. As a partial judgment of America in these days of transition the book will be of value to future historians. It cannot be taken too literally at present.

G. C. T.

De Deo Catholicam Ecclesiam Organice Vivificante. AUCTORE M. d'HERBIGNY, S.J. Paris: G. Beauchesne. 18 fr.

Father Michel d'Herbigny, S.J., has completed the second volume of his "Theologia de Ecclesia." This volume is marked by the same originality of treatment and breadth of scholarship as the former volume. The Russian revolution has caused a new interest to spring up around the question of the conversion of the Orthodox Greek Church. Father d'Herbigny, who is Director of the Pontifical Oriental Institute founded by Benedict XV for the conversion of the Eastern Churches, pays particular attention to the arguments of the Greeks against the Roman claims. Hence he gives us a very valuable statement of the evidence for the acknowledgment of the Primacy by all the Eastern Councils. The book is too exhaustive in matter and too complicated in form to be a good textbook, but it will be a very valuable help to students and professors.

B. T. G.

Gild Socialism. A Historical and Critical Analysis. By NILES CARPENTER, Ph.D. New York: D. Appleton and Company. \$2.50.

Mr. Carpenter has treated an important economic subject with unusual ability, sanity and fairness. Gild Socialism has not hitherto made a strong appeal to the American worker, although an unconscious approach was made to it in the Plumb Plan. But the gild idea itself is certain to attract wide interest. Unfortunately, many of its leading English exponents have been deeply tainted with Marxian fallacies, so that gild theories in Great Britain have been involved in a tangle of Socialist prepossessions from which in most cases they have not freed themselves. Sovietism even has found strong support within the ranks of English gildists. To this it must be added that the leaders of the new movement are themselves in the most complete disagreement except upon all save a few fundamental principles.

The merit of Mr. Carpenter's approach to this subject is in the first place the objectivity with which he describes the various gild systems now before the English public and the clear analysis he presents of them. His historical sketch, however, does not offer more than a casual view of the medieval gilds themselves. It begins rather with the "Eighteen Thirties and Forties." The Catholic note is not, therefore, struck in the book, but sufficient reference is made to modern Catholic interest in the gilds. His attention, naturally, is devoted mainly to men like Penty, Orage, Cole, Hobson, Douglas and De Maetzu whose conflicting views are set forth and their respective weaknesses pointed out. But the author himself enthusiastically supports the gild idea and looks forward to an alliance between modern gilds and consumers cooperatives. In this manner the great credit and financial difficulties that confront the practical working out of the gild idea can perhaps best be solved.

J. H.

Poems. By WILFRID SCAWEN BLUNT. New York: Alfred A. Knopf. \$2.50.

One of the most persistent problems of earth, and one whose solution, nevertheless, transcends mundane endeavor, is that of evil in the world. Blunt, traveler, historian, sculptor, diplomat, poet, touching life at many angles, burned for wisdom "deeming wisdom fair" and came in sorry incompleteness to this only knowledge: "Nature's cruelty," "Man's despair," and there his ambition ended. All the world seems leagued in wickedness and the impassioned words of the poet fall heedless on the havoc. He yells amid the smashing rivalries of aggression "alone against the mighty many," for a hearing, but where can he find it? Not in statecraft, not among prelates:

"In the streets? Alas for the world's reason!
Not Peers, not Priests alone this deed have done.

The clothes of those high Hebrews stoning Stephen
Were held by all of us—ay, every one."

The devil alone has done his work well, and as reward is absolved in a point of poignant blasphemy or covert satire. Blunt once had the faith: in the poems if it remain at all, it is in shards. Newman and Tyrrell ached for his aberrations, but Tyrrell's force seemed stronger. The man is dead and posterity has the assignment of his poetic place. It ought to be high in the second rank.

C. L. B.

The Days of a Man. By DAVID STARR JORDAN. Yonkers-on-Hudson: The World Book Co. Two volumes.

Dr. Jordan's recollections run through more than 1,500 pages of garrulity, but, for the most part, the garrulity is quite entertaining. Yet several references to subjects with which Dr. Jordan has little first-hand acquaintance, call for comment, since they constitute a kind of psychological puzzle. If Dr. Jordan were consulted about a new kind of fish, he would first examine the fish with scrupulous care. Then he would report what he saw, draw his conclusions, if conclusions were called for, and there leave the matter. For Dr. Jordan is an ichthyologist of high rank. His own science he respects, but when he assumes to pass judgment on matters which lie beyond it, he forgets all that he ever knew of logic and common sense. Two pages in which the learned scientist discourses of Lourdes prove this indictment. Dr. Jordan knew that the Medical Bureau at Lourdes, in charge of physicians of the highest type, not only permits but welcomes the closest scrutiny and the most searching investigation—and his only reference to this Bureau is what "someone" told him! Nor does he seem familiar with the literature of the subject; had he been, he could never have referred to Bernadette Soubirous as "a neurotic girl." He quotes but one book, Zola's "Lourdes," a compilation of falsehoods refuted again and again. Is it thus that our scientists observe and reason?

P. L. B.

Poems from "Life." With introductory words by OLIVER HERFORD and Orchestration by CHARLES B. FALLS. New York: Macmillan. \$2.50.

The poems gathered together in the first volume from the pages of "Life" and sponsored by that decidedly airy magazine, might be supposed at first blush unsuited to steady-going and serious readers. Yet, with perhaps an exception or two, all verses that jingle and jazz in this modern orchestra, will be welcome even by the most austere of critics. Many of them are decidedly witty and humorous, the criticism of the foibles of our literature is sound, and the verses perform the office of good comedy, *ridendo corrigit mores*. Don Marquis, Christopher Morley, Arthur Guiterman, Clinton Scollard and others well known by their "fugitive poetry," are represented. In the "orchestration" part, Mr. Falls has humorously classified the poems. We have those for the lyre, for the banjo, the *lute d'amour*, the harp, the piccolo, the saxophone and—shades of Beethoven and Bach!—the phonograph. On the whole they clash a merry tintinnabulation.

Preludes. By JOHN DRINKWATER. Boston: Houghton Mifflin Co., \$1.25.

Mr. John Drinkwater has so far won some friends by his dramas. He will lose many by the "Preludes." The volume is meant to be a hymn to love. Rightly understood, no theme is worthier of the poet's song. But in one poem at least, it is not love that Mr. Drinkwater sings. It is the sinful lust of the body that he celebrates with a boldness of phrase that is repulsive. Mr. Drinkwater builds a stately epitaph over criminal lovers. This flouts all morality, and in its maudlin sentimentality will repel every serious reader.

J. C. R.

BOOKS AND AUTHORS

The "Month."—The June issue of the *Month* comes to us with such a number of interesting articles that it is difficult to call attention thereto without mentioning all. Articles that touch on points of current, live interest, are "How Cranmer 'Revised' the Sarum Missal," "The Plague of Pseudo-Science" and "Some Physical Phenomena of Mysticism." Father Boyd Barrett's paper "Scruples: A Modern Point of View," is of concern to confessors and "School Punishments in 'Merrie England,'" by G. C. Bateman, gives a glimpse of the days when the rod was not spared and the child was not spoiled. "A New Discussion of the Apocalypse" reviews at length Father Martindale's latest book.

The Antipodes.—A League of Nations of the Pacific is what the Prime Minister of Australasia recently said was the goal the great island commonwealth is looking forward to. On this side of the globe there is wide-spread ignorance of what the antipodes mean. "The Discovery of Australia" (Macmillan), by G. Arnold Wood, will be a help to dispel this. It tells of the voyages of the pioneers from the famous Captain Cook down to Flinders (1802). There are more Catholics in New York City than there are in all Australia, but what a comparison the two Church Foundations present! There are four Catholic diocesan weeklies in Australia for not one of which—not to mention at all the whole collection—could we offer a possible rival. We are not so progressive here as we sometimes think we are.

Canon Law.—Father Ayrinhac, S.S., already favorably known for his works on canon law, give us a further study in "General Legislation in the New Code of Canon Law" (Blase Benziger, \$3.00). The book is a commentary on the first 214 canons of the Code and the matter is presented with clearness and wide scholarship. It is a valuable statement of the fundamental principles of Church law.—Fathers Vermeersch and Creusen, both Jesuits, have published the third and last volume of their "Epitome Iuris Ecclesiastici" (Mechlin, H. Dessain, fr. 15). This volume treats of the fourth and fifth books of the Code. The typographical arrangement and orderly presentation make this book valuable for class use or private consultation. An exhaustive index concludes the volume.

Music.—"Missa 'Iste Confessor'" in Honor of St. Thomas Aquinas for Chorus of Mixed Voices with Organ (J. Fischer & Bros.), by Philip G. Kreckel, Op. 30 (score, \$0.80; voice parts, \$1.20), is a noteworthy accession to the stock of high grade Church music produced in America. As the title indicates, the composer drew his thematic material from the plain chant hymn. "Iste Confessor." With admirable fidelity he adheres to his themes, without however sacrificing variety and interest. The Mass deserves a place in the repertory of every Catholic choir of moderate ability.—"Introductory Music," "Elementary Music" and "Songs of Childhood" (Ginn), are three volumes of the "Music Education Series," edited by E. W. Newton. Little ones will delight in their rendition, for the songs are short and tuneful and the words are in part the well known nursery rhymes.

A Canonized Musician.—It will be news for many to learn that St. Francis Borgia was a musical composer of no mean ability. Father Bonvin, in editing one of the saint's compositions, has done a service to the musical world. The Mass herewith presented "Missa Octavi Toni (sine Gloria et Credo), Quam Quatuor Vocibus Mixtis Concinendam Composuit Sanctus Franciscus de Borgia, S.J., et Hodierno Usui Accommodavit Ludovicus Bonvin, S.J." Regensburg: (A. Coppenrath's Verlag), is above all of great historical interest. Though written before Palestrina's works were published, it displays a surprising knowledge of polyphony and

compares favorably with many famous works of that period. From a practical point of view the Mass is quite serviceable and attractive. Any choir that can handle simple polyphonic music would do well to give it a trial. The annotations of the editor considerably enhance the value of the composition.

If We Only Knew.—The *New Zealand Tablet* carries in its jubilee number a few of the better known poems of Thomas Bracken, one of the earliest writers on its staff. Of these poems "Not Understood" will probably be remembered longest because of its deep pathos and engaging sympathy.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life? and then we fall asleep,
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gage;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go,
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight;
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah! day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood.

Oh, God! that men would see a little clearer,
Or judge less harshly where they cannot see;
Oh, God, that men would draw a little nearer
To one another, they'd be nearer Thee,
And understood.

Matters of History.—"Dramatic Episodes in Congress and Parliament" (Atlantic), by Ethel Hedley Robson, is not intended as a textbook of American history. Its purpose is rather to stimulate in the pupils a keener interest in the great events of American history. It is admirably calculated to achieve this end, by portraying such momentous crises in America's career, as the Continental Congress, the Cuban Independence Congress and the Arms Conference, in the form of dramas, in which the pupils assume the roles of Washington and other renowned American statesmen of remote and recent times. The book will be of service to high school students who desire an easy and practical way of mastering the more ordinary parliamentary rules.—Modern biography that seeks out every tiniest detail, pleasant and unpleasant, has laid bare to the world that Wordsworth had a natural daughter by a French woman, Annette Vallon. Emile Legouis, who knew the fact before most people suspected it, maintained a reverent reticence, but now that it is public knowledge, comes forward with explanations to mitigate harsh verdicts. In his "Wordsworth in a New Light" (Harvard), he succeeds in throwing a mantle of palliation upon the poet's conduct, and studies the poet's works in this new light. He finds a veiled reference to Annette in "I traveled among unknown men." Wordsworth's famous sonnet,

"It is a beautiful evening, calm and free," is the only one of his poems that refers to his French daughter, for the "Dear Child! Dear Girl!" there apostrophized is not his sister Dorothy as many critics had thought, but the natural daughter, Caroline. It must be said that the author handles his distasteful matter with decent dispassion.—"A History of Rome" (Holt, \$4.50), by Tenney Frank, is not intended primarily as a classroom text but is written for the general reader who is interested in the political and cultural fortunes of the ancient republic. As the book is written for American readers, the author has chosen to stress those parts of Rome's history connected with the attempts at developing an effective government while trying to preserve democratic institutions, rather than with the imperialistic problems. In the treatment of the Ciceronian period we find an accurate, intimate picture of Rome's everyday political and social life. It is a well-written, very readable, scholarly book.

Human Problems.—"The New Psychology and the Parent" (Seltzer, \$1.75), by H. Chrichton Miller, is another of the ever increasing series of modern books of so called psychology, in which the evolutionary development of man is stressed, and the *ipse dixit* of the author is submitted for any dogmatic form of religion.—In "The Problem of the Working Boy" (Revell, \$1.25), Mr. William McCormick tells how a Pennsylvania town solved the vexing problem of what to do with the growing boy. While the author deals with results rather than with methods, his little volume will be found useful by workers in this important field.—"Insanity and the Criminal Law" (Macmillan, \$2.50), by William A. White, M.D., is a valuable discussion of the relations of psychiatry to the administration of the criminal law. Dr. White realizes that his conclusions will be attacked by the jurists, and with admirable impartiality allows space for an incisive criticism by Professor Keedy of the University of Pennsylvania. Amateurs will get more harm than good from Dr. White's study which is intended for specialists and should be restricted to them.

Text Books.—Dr. John W. Davis, of the New York City Board of Education, has brought out a splendid selection of modern literature in two volumes, entitled "Modern Readings" (Heath, \$1.28 each). The books are intended for classroom use, to supply subject matter for silent and oral reading. They will do much more than that, however; for the teacher by their help will be enabled to stimulate in the pupil an interest in the best efforts of modern writers. In a brief introduction Dr. Davis with sound pedagogical insight has explained the function of reading in classroom work. High school teachers and teachers in the higher grammar grades will find these two volumes invaluable in the teaching of English.—Practical to a degree of eminence is "The Art of Phrasing in English Composition" (Stratford), by Paul T. Carew, Ph.D., LL.D., Associate Professor of English Literature, Fordham University. The mechanics of the English phrase are here treated adequately and interestingly. Exercises abound. Diligent use of the book must needs result in an increased vocabulary and a feeling for the telling phrase. Nouns, adjectives, verbs and adverbs mean much more to one after he has seen their deft handling by Mr. Carew. The book will prove of immense profit, if used for classroom work, and is heartily recommended.—"Biology of Home and Community" (Macmillan), by Gilbert H. Trafton, might seem rather superficial for high school work. But this objection is in a way removed by the happy choice of projects or exercises. These bring out in relief the chief matter of a recognized high school course. The numerous subjects cited are incentives to further study; they tend to overcome the common estimation that biology consists only in the study of a few typical forms. The book, however, is marred by dogmatic pronouncements on the theory of evolution. The author notwithstanding, similarity in structure does not necessarily indicate relationship.

Why has the name of Mendel been omitted from the sketches of famous biologists? What would the modern study of biology be without him?

Varia.—"Selected Papers and Addresses" (Jacobs), by William Williams Keen, M.D., LL.D., is a compilation of speeches, delivered at different times before British and Belgian Delegates at a banquet to arrange for the celebration of the 100th anniversary of peace between Great Britain and America, May 13, 1913; or before the American Baptist Missionary Union at Dayton, Ohio, May 21, 1906. Essays are also reprinted from various magazines. It is a book of interest chiefly to the author's friends.—"What to Eat in Health and Disease" (Dutton, \$2.00), by Benjamin Harrow, Ph.D., is a book that will enable physicians to arrange suitable diet lists for their patients. The interesting opinion of Prof. Gautier is quoted to the effect that "a system of modified vegetarianism should gradually eliminate the fierce and rugged elements of man's character, and fill the earth with gentle manners. . . It should be advocated by all who seek to produce a sweet tempered, intellectual and artistic, yet vigorous, active and prolific race."—The amateur stage seems to be doing wonders out in the dreary stretches of North Dakota, if we are to form our opinion from "The Little Country Theatre" (Macmillan, \$2.50), by Alfred G. Arvold. The story of its rising influence, even stripped of the small-town superlatives which abound in this book, is stimulating to anyone interested in sociology among the farming classes, or in the tremendous power for betterment found in the cultivation of community dramatics. Included in the volume are a few little plays written by the farmers themselves.—"The Charm of a Well Mannered Home" (Lippincott, \$1.50), by Helen Ekin Starrett, is an excellent gift for a bride, for the book is filled with sound common sense, and the advice is given in such a charming way that no one can take offense. There is one big omission, however, the author fails to mention the religious element in the home, and without God's abiding presence there can be no lasting peace in the home.

Fiction.—"La Parcelle 32" (Doran, \$2.00), by the author of "Nene," is a tiresome study of a certain type of French peasant who, we hope, is not common, because of the brutality shown by him.

"Madame Claire" (Appleton, \$2.00), by Susan Ertz, is the story of a remarkable grandmother who cleverly solves all the troubles of the modern generation. The setting is English, and there is nothing particularly interesting in the plot.

"The Wrong Shadow" (McBride, \$2.00), by Harold Brighthouse, is an English novel dealing with a dramatic success. The laws of probability are stretched in this book to an alarming degree.

"Wanderer of the Wasteland" (Harpers, \$2.00), by Zane Grey, is a combination of thrills. The greater part of the setting is in Death Valley. The book reads more like a scenario than a novel. Maybe that is why the author is a best seller.

"Children of Men" (Macmillan, \$2.50), by Eden Phillpotts, is a novel which brings out clearly the havoc wrought by jealousy. The powerfully drawn character of old Judith Huxam of "The Chosen Few" stands in marked contrast to Jacob Bullstone, who comes, through tragedy, to a reasoned doubt in the goodness of God and so finds calm. The pity of it is, and the danger also, that Mr. Phillpotts' vigor of style and fine technique have made this agnosticism so seemingly convincing.

"Round the Corner" (Seltzer, \$2.00), by Gilbert Cannan, is quite too morbid and religiously bigoted to be recommended to any one.

"Mark Gray's Heritage" (Page), by Eliot H. Robinson, is a Quaker story in which there are several very lovable characters. The author handles scripture and up-to-the-minute slang with equal mastery, and there is plenty of action. Unfortunately, the villain is too villainish and the style is rather dull.

Education

Is the Oregon Law Dead?

THE story of old Job Corey, the laziest man in Groton, was written, I am sure, by Ptah-Hotep the First, and I have no doubt that an amended version will be found in the tomb of Tut-Ankh-Amen; but I heard it as it used to be told by that veteran pedagogue, C. W. Bardeen. Job wouldn't work, and when the neighbors got tired of supporting him, they thought it would be a good plan to bury him. Job was too indifferent to object, so they put him in a coffin and started off to the graveyard.

On the way they met the minister. "Why, whom are you carrying in that coffin?" he asked.

"Old Job Corey."

"Why, I didn't know he was dead."

"Well, you couldn't rightly call him dead, I reckon. But we're tired of supporting him."

"O, it's too bad to bury a man alive. Let me take him home; I'll give him a bushel of corn myself."

Hearing the conversation, Job leaned on one elbow so that his head lifted the coffin-lid.

"Shelled?" he asked listlessly.

"Why, no."

"Go ahead, boys," said Job, lying down again, and the procession moved forward.

There is a moral in this grim fable, if you look for it. I drew mine when I read AMERICA's comment last week on the Supreme Court decision in the Nebraska case, and it was this: the minister has given us a bushel of corn, but it isn't shelled. We must get out and shell it for ourselves.

The bushel of corn in the case is the fact that the Supreme Court recognizes in terms which hardly admit of debate, the right of the parent to control, in a certain degree, the education of his child. Specifically, the Court held that under the Fourteenth Amendment, Robert T. Meyers had a right to teach the German language, and that parents had the right to retain the said Meyers to instruct their children; and that by consequence, the law of Nebraska which forbade the teaching of any subject in any school to any child in any language except the English language, was null and of no effect. The Court admitted, however, that under given circumstances, the State of Nebraska might properly limit the right of Meyers to teach, and the right of parents to employ him to teach. The obvious inference from the language of the Court is, of course, that the "liberty" secured under the Fourteenth Amendment is a liberty to exercise certain rights not derived from the civil power but from nature; yet it is also stated that the precise limit of the term "liberty" had never been ascertained. It may be presumed, then, that the term is elastic, with the field which it marks capable of contraction or expansion under judicial interpretation.

Again, it is not safe to rely on the inference that the doctrine laid down by the Supreme Court in a given case, forms an immutable precedent. The Court has more than

once reversed itself on important issues. Further, it seems possible to argue that the principle underlying the Oregon law, absolute State control of education, was not directly attacked by the Court. Hence if it could be applied in a somewhat different manner, it would not necessarily follow that the new application would also be declared unconstitutional. There are more ways of killing a cat than by crudely throwing it under the Ford. The power to tax may be used wisely, but the power to tax makes possible the power to control or destroy. So too under the power to "supervise," an incidental of the power to pass compulsory education legislation, a private school, established by parents who believe that religion is essential in education, may be harried and hounded and finally supervised out of existence. Indeed, in the opinion of many capable and thoughtful teachers, the degree of "supervision" to which the modern public school is even now subjected, is a decided hindrance to progress. The President of Amherst pointed out at the Vassar Commencement that, having filled the land with schoolhouses, it might now be worth while to try to find out what the schoolhouses were to be used for. At present, they are, largely, clinics for the observation of child-behavior and the supervision of its reaction on the teacher.

However, the Supreme Court has given us a bushel of corn and with it the chance to crawl out of the coffin. We must now go somewhere to shell it, and that somewhere, in my judgment, is somewhere within the respective States. It seems to me that if we wish to safeguard the right of father and mother to control the education of their children, we must try to secure from the States, as the basic units of this Government, some such constitutional guarantee as is contained in the bill of rights of the Commonwealth of Kentucky. Otherwise, we shall have continual trouble from the hordes now encamped in large numbers in Oregon and in Michigan, and, sooner or later, from fanatics all over the country.

The campaign for the enactment of this guarantee would not necessarily be actuated by religious considerations, although it is quite true, as the Kentucky guarantee implies, that the guarantee itself is closely connected with freedom of conscience. There are many parents who believe without reference to religious creed that the training given in the public schools is not satisfactory, and they would resent legislation which interfered with their wish to entrust their children to a private school. There are also millions of Americans who are beginning to stir uneasily under the ever increasing attempts of governments, State and Federal, to intrude themselves into concerns from which our fathers thought that the civil power should be excluded. It is reasonable to suppose, then, that these parents and indignant citizens would help us to shell our bushel of corn in the place where it can be best shelled. To them the fight for freedom in education would be closely allied, as in fact it is, with the fight against the

foreign political philosophy, embodied in the Oregon type of legislation, which teaches that natural rights do not exist and that "freedom" may be permitted only by concession of the civil power. If freedom in education goes, religious freedom and the freedom to write and print cannot long survive.

JOHN WILTBYE.

Sociology

Labor Alliances

THE nightmare for many theoretical minds of the past: "Will labor in the United States become revolutionary?" can be dispelled by an emphatic no. The reasons for the answer are most convincing, because they are founded on fact. The Communist rope finally became long enough. There was a self-hanging, an interment. Bolshevism in Russia, State Socialism in England, are written large on the tombstone. Fanatical schemes lie moldering in the ground, while the mass of American laborers goes marching on to practical, attainable ideals. True there remain Hillquits and Nearings who would reincarnate the dead in a disguised separate labor party, but flying birds cannot impede the progress of an army. What laboring man in our country would exchange his present holdings and future possibilities to be a slave in a Soviet regime, and to support by a never-ending taxation, millions who will not work as long as a Prime Minister's government coddles them in their idleness? The healthy American giant is determined that his feet shall not be "socialised" into clay. He refuses to aid in the fulfillment of Stephen Leacock's parody: "Let us sit among the flowers. It is too hot to labor. Let us warm ourselves beside the public stove. It is too cold to work."

The laborer in the United States is business-like. With him facts count and theory is useful if it leads to results. Practically he says: "If I am to be considered as a human factor in industry, just as vital and essential as capital and not a mere tool or instrument, I must be my own emancipator. I must be up and doing. Smoking the Socialist pipe of dreams will do me no good. Violence will do me less good. First then I must retain my present high wage, even though I suffer temporary unemployment. Secondly, I must adopt means to render myself as far as possible independent of economic feudalism." That his first task has been successful is evident from a recent Babson's Report, devoted to labor shortage. "A year ago," it says, "nearly all industries were reducing wages. Today these industries are hastening to raise them and are frantically bidding for labor." Nor does the second and more difficult objective lag behind. In its prosecution labor has had recourse to alliances. Some of these will repay careful study.

At first sight a strange bed-fellow seems to have been chosen in the person of the farm-bloc. Men of the Brookhart, Frazier and Shipstead, if not even of the LaFollette type, were pledged primarily to the tiller of the soil. But

labor supported them whole-heartedly in the last election, and the trust has not been misplaced. Yet the farmer is forced to turn an envious eye on the laborer, who with his well-organized union has made greater consistent progress and who struggles against far fewer uncertainties. Agriculture is perforce a gamble on the weather, on railroad transportation, on the market, on peculiar employment conditions. The farmer sees his produce handled by laborers often at a higher proportionate wage than his own return.

There are other divergencies too in this alliance. No raising of the immigration-locks will be tolerated by labor, while the farmer quite naturally perceives that the greater the population to be fed the greater is the demand for the fruits of the field. His ally's argument that an influx of foreigners will spell a cutting of union wages is of course an appeal to the farmer's altruistic spirit. At the same time the latter thinks that charity begins at home and if larger immigration means prosperity for him it is easy to see the nature of his feelings in the matter. Again, it is a decided gain for the farmer to have the European markets open to him. Retaliatory tariffs by foreign nations against the fruits of the American soil limit the selling power of our tillers. Labor does not experience the same boomerang. It is in a position to offset what the farmer finds noxious.

Nevertheless there is a kinship between the labor union and the farmers' cooperative movement. The latter is the pooling of the individual farmer, weak in his isolated unit but strong in a scientific unity. With resulting storehouses and other means furnished by cooperation, he is no longer at the mercy of all the aleatory elements. He is not obliged to dump his produce on the market at any price, nor to see the fruits of his sweat rot on the ground. Now these and similar advantages of the system unfortunately constitute a "restraint of trade," though in the farmer's view it is only technical. Hence he and the laborer are one in their demand that Congress recognize collective bargaining. And so it is freely predicted that the Farmer-Labor entente will continue till this common objective is legalized.

The cooperative movement can hardly be classified as a new alliance of labor and yet recent experiments with it on the part of the unions have aroused as wide economic interest and as conflicting prophesies as though it were of yesterday. Why some moneyed interests sense in it a species of Sovietism and gleefully point to its few failures as indicative of the plan's essential weakness baffles charitable interpretation. But if success is the criterion of economic soundness, labor has but to point to a dozen trade-union banks that are a living proof that this form of cooperation is more than moderately profitable. In particular the Brotherhood of Locomotive Engineers' Cooperative National Bank of Cleveland, whose assets are around \$17,000,000, challenges the prophets of gloom. Nor would it be difficult to outbalance these same critics

with a list of noted American writers on economics who favor cooperation as a most practical means for the laboring man to render himself industrially free and financially independent. Moreover, European success with the experiment cannot be lightly put aside.

Labor has recently formed another alliance that may be most significant of possibilities yet to be actualized. It has entered into partnership with capital, even into the esoteric ranks of the banking business. The charge has often been made in the past that the American Federation of Labor had no higher ideals than those of raising the salaries of the union workmen and that it remained dormant towards its larger opportunities. Whatever may have been the truth in the accusation and however sound may have been the reasons for this alleged aloofness from broader activities, the purchase lately of a considerable interest in the Empire Trust Company by the Brotherhood of Locomotive Engineers deserves more than the passing attention of a newspaper item. Does it indicate a rapprochement between capital and labor? That prosperous labor is satisfied with the capitalistic system? The lion and the lamb seem to have joined company when the eye reads for a second time in the list of directors the name of Warren B. Stone, Chief of the Brotherhood of Locomotive Engineers, alongside those of Charles Schwab and T. Coleman Du Pont! And the words of Mr. Leroy W. Baldwin, President of the Empire Trust Company, in comment are redolent of a happy reunion:

In all that has taken place with Mr. Stone and his colleagues we have found them to be keen, capable, forward-looking business men. They think straight, talk straight and act straight. Throughout the negotiations our relations have been most pleasant. We will work together in close harmony under the present management and organization of the Empire Trust Company, which will remain intact.

Labor's present alliances are a far cry from the revolutionary theories of Marx and Lenine.

DANIEL M. O'CONNELL, S.J.

Note and Comment

The Hour for Christianity

WITH the mark below 100,000 to the dollar Germany has entered upon a stage of utter hopelessness. The figures of an earlier period showed that from forty to fifty per cent of the children were seriously undernourished. In certain cities the numbers reached even to seventy and ninety per cent. Tuberculosis is naturally making rapid progress among these children. Infants are continuing to die by the thousands for want of milk. This is particularly serious in the occupied regions because of the army demands for milk. Thus the correspondent of the Paris *Populaire* records the statement of the Duisburg burgomaster that among the citizens only children under two years were given any milk at all. In the May number of the *Stimmen der Zeit* the great Jesuit historian, Father Bernhard Duhr, gives instance

after instance of extreme suffering and starvation and concludes: "Hence everywhere there exists great, and the very greatest need. The hour of need is the hour for Christianity. The hour of need is the hour for all true Christians. The hour of need is especially the hour for every Catholic priest. Practical, unselfish, sacrificing love must constitute today more than ever the glorious apologetics of the Catholic Church."

Pershing Congratulates Jesuit College

THE following message was sent by General Pershing to St. Mary's College, expressing his sentiments on the erection of a memorial arch to its gold star student, Lieut. William T. Fitzsimons, the first American officer to fall in the late war:

I take this opportunity to express my personal and official congratulations on the patriotic spirit evidenced by the erection of this monument to the memory of the first American army officer to lose his life in the World War. He was the first of those gallant men of America who made the supreme sacrifice on the altar of country and civilization. It is peculiarly fitting that this monument should stand at the portals of his Alma Mater, where it will serve to instil in the hearts of all who view it a realization of the value and importance of the great principles for which he died. Cordially yours, John J. Pershing.

The monument in question was unveiled at the recent celebration of the diamond jubilee of the college.

William Hurrell Mallock Dies a Catholic

WILLIAM HURRELL MALLOCK has died within the Catholic Church. Those who remember the intellectual storm created by his book, "Is Life Worth Living?" will not be surprised to hear that he finally took, like Mr. Chesterton, the long-expected and logical step. Shortly before his death he was conditionally baptized at Downside Abbey. His sister preceded him into the Church almost half a century ago. Rejoicing at his entrance into the Fold the Toronto *Catholic Register* quotes Mallock's contrast between Protestantism, which comes to us with testimonials whose genuineness it cannot prove, and Catholicism, which he thus describes:

The Catholic Church comes to us in exactly the opposite way. She, too, brings with her the very same testimonials (the Scriptures), but she knows the uncertainty that obscures all remote evidences, and so at first does not lay much stress upon them. First she asks us to make some acquaintance with herself, to look into her eyes, to hear the words of her lips, to watch her ways and works, and to feel her inner spirit, and then she says to us: "Can you trust me? If you can, trust me all in all. For the very thing I declare to you is—that I have never lied. Can you trust me thus far? Then listen and I will tell you my story. You have heard it told one way I know, and that way often goes against me. When you know me as I am you will give me the benefit of every doubt." It is thus the Catholic Church presents the Bible to us. Believe the Bible for my sake, she says—not me for the Bible's. And the book as thus offered us changes its whole character. We have not the formal testimony of a stranger; we have instead the memoranda of a friend.

The example of two such converts as Chesterton and Mallock should exercise a vital influence upon thinking men.

Freudian Doctrine Vicious and Absurd

IN a recent lecture at Homewood Dr. Knight Dunlap, professor of experimental psychology at the Johns Hopkins University, referred to the doctrines of Freud and his disciples as having contributed "nothing of value to psychology." If they have contributed anything to medicine, he added, it could only imply discredit to this science for having been so far behind the progress of psychology "that it could profit by this mixture of psychology and superstition." He correctly attacked as most "vicious and absurd" the Freudian teaching that repression is bad. The Baltimore *Sun* thus quotes his words:

Actual repression, however, is the only salvation of man if civilization is to continue, and the ability to repress effectively is the greatest asset a human individual can have. It is true that constant struggle is bad and the struggler needs aid in repressing. But nothing is more weakening than to keep thinking of past mistakes and illicit desires. In particular the adolescent need to have their attention drawn away from surging desire and turned in other directions. It is just those features of the movies and other details of modern life which interfere with the repressions that are most deplorable.

The treatment of the mentally distressed and struggling is a vast problem. Many features of the practise of the priest and psychoanalyst are good. Confession, sympathy, new direction of attention, expert advice are the factors which have made the success of priest, physician and psychiatrist. But they succeed best when guided by knowledge of human nature.

That knowledge the wisdom of the Church and the assistance of the Holy Spirit will powerfully aid the priest in acquiring. In manifold ways true science is leading men back by a natural course to the Catholic position.

A Sane View of Evolution

IN its issue for May 24, the *New York Tribune* carried one of the sanest editorial pronouncements on evolution which has appeared.

Scientists should concede and formulate the limits of evolution. Loosely, we talk of evolution as a scientifically demonstrated doctrine covering the whole universe. It is nothing of the sort as yet—almost certainly will not be within any stretch of time and grasp of minds now conceivable. . . . Moreover, there are obvious and important gaps in evolution as the sciences have thus far established it by patient research. . . . Science has its shackles not less than religion. . . . Notably the most useful thing that could be accomplished would be a statement of "What Science Does Not Know."

If scientists followed such advice which is reiterated in a letter of John M. Brewer of Harvard University in the *New Republic* for May 30, the general defenseless public would not be fed and refed by the same old pot-pourri of "missing-links," "vestigial organs," etc., etc., which appear in the articles "How Science Traces Our Monkey

Ancestry" by Professors Free and Gregory in the June issue of the *Popular Science Monthly* and "Recent Biology and Its Significance" by Vernon Kellogg in the *North American Review* for the same month. We would ask Professor Gregory why it is that whereas there is "complete and detailed similarity in bodily structure between man and the apes," so many hundreds of thousands of years are demanded to account for the differences.

All Denominations Unite Against Twelve-Hour Day

THE report of the Steel Institute's Committee on the twelve-hour day, which shocked the national conscience, has met with a common reply from all the social departments of the various religious organizations in the United States—the National Catholic Welfare Council, the Federated Churches, and the Jewish Rabbis—who jointly announce that they are "warranted in declaring with stern insistence that this morally indefensible régime of the twelve-hour day must come to an end. A further report is due from the Iron and Steel Institute, a report of a very different tenor." In their official declaration the organizations representing the Catholics, Protestants and Jews of the United States protest that:

The public demand, in response to which the committee was appointed, is set aside as a "sentiment" which was "not created or endorsed by the workmen themselves." The testimony of competent investigators, including eminent engineering societies, is ignored, and the conclusion is put forth without supporting data that the twelve-hour day "has not of itself been an injury to the employes physically, mentally or morally." This statement is made in face of the fact that the committee of stockholders of the United States Steel Corporation, appointed in 1912 to investigate this matter, expressed the opinion that: "A twelve-hour day of labor, followed continuously by any group of men for any considerable number of years, means a decreasing of the efficiency and lessening of the vigor and virility of such men."

Objection to the long day because of its effect on the family life of the twelve-hour workers is disposed of in the report with the complacent comment that it is questionable whether men who work shorter hours actually spend their leisure time at home. This is an unworthy and untenable argument, which will be bitterly resented by the millions of home-loving workmen in America.

The Steel Institute's Committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the Committee's contention is chiefly significant as showing that workmen, whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative.

The remaining arguments are in substance the same as those already presented in AMERICA. The declaration pertinently calls on the United States Steel Corporation to take the initiative in abolishing the twelve-hour day. "It is a task that presents difficulties, but none that a powerful corporation which has accumulated an enormous surplus should find insurmountable." For the "one redeeming feature," found in the Committee's report, is "the intimation that it is not final."